# THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE EIGHTH MISSIONARY DEPARTMENT WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO, AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH.

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San Francisco, March, 1915.

Stanford University
MAR 6 1915

*Palace of Education, showing the Half Dome of Philosophy*
*Panama-Pacific International Exposition*

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# Some Lenten Pastorals

### FROM THE PRESIDING BISHOP.

Again Lent is here. It is welcome, as shading of light from the eyes is welcome. Earth's brightnesses are not always helpful light. Lent comes not so much to ask us to look away from earth as to ask us to see the things of earth straight and to see them whole. Such seeing spies out the spiritual and eternal interlinked with the earthly and temporal. Faith, hope, love,—repentance, prayer, obedience, worship,—if in gratitude to the Saviour and through the grace of the Holy Spirit we see these straight and see them whole it will be a blessed season to us always, wayfarers and sometimes wanderers. Welcome, then, dear feast of Lent!

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Another Lenten season has arrived, bringing with it all its privileges, its opportunities, its deep note of penitence, and its sacred joys. We of the Church know too well the purpose and the uses of Lent to give them enumeration; still there is always danger that we fail to remember them, and while there is a more widespread observance of this blessed season of the Church and of the soul than ever before, there is also a tendency to disregard its higher meaning and make it stand only for a few superficial things which relate perhaps to conduct but which enter not at all into character, and which go for the upbuilding of the soul.

The giving up of certain things is, of course, necessary, but it is of little use unless this shall mean real sacrifice. It should always be remembered that the sacrifice which Lent demands of us does not consist only in the surrender of something, but in the taking on of those extra duties and obligations which exact toll from each of us, for sacrifice has a very positive side, and its expression is often in what one does much more than in those things one gives up.

Needless to say, penitence, deep, sacramental and sincere, is to characterize our Lenten fast. The one solemn note with which it opens is: "I have sinned," and "Have mercy upon me, O! God." And every one who examines his own heart will find much reason to make this confession of sin and this plea for pardon with tears.

As an aid to true penitence we must be found often in worship before God, for the consciousness of sin is never so deep as when we view the holiness of God. It is then we say with St. Peter as he came into the presence of his Lord, "Depart from me, for I am a sinful man, O! Lord."

And then deep spiritual joy is to characterize the Lenten fast. We do not often associate sacrifice and penitence with joy, but it is because penitence and sacrifice do not go far enough. It inevitably flows out of these states of the soul when they really touch the deeps of the soul, so that Lent becomes the season of the highest spiritual exaltation and joy that the soul enters into and enjoys: —Joy in God because of His great forgiveness made known to us in Jesus Christ; joy in the sense of communion we have with Him; joy in the fuller life which He imparts; joy in the Holy Ghost.

This also is to make Lent not so much a fast as a feast.—The Cathedral Chimes.

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### WHO WILL USE THE OPPORTUNITY?

Lent is here. All the churches offer special services. Bible Classes, Addresses, Confirmation Classes give every opportunity for personal religious growth. The whole tone and atmosphere of Church life changes. There is a penitential note, a solemnity, a heart searching depth in Collects and Scripture passages. The music is touched by the same feeling. Social life, even where no formal recognition is made of the season feels its influence. Everything helps one to that measure of abstinence and that increase of devotion which the Church finds appropriate for the season.

In it all there is likewise the looking forward to the Easter festival. Lent is a preparation for Easter. It is a time to tune heart and soul to understand the meaning of the greatest Christian feast. It is a time to prepare for the Communion with the Risen One, the gladdest Eucharist of the year.

Religious Opportunity! That is what it all means. But opportunity is nothing unless some one accepts it. All these Lenten opportunities are thrown away for us unless we make use of them.

Who will make use of them? Who will find self-discipline in self-denial? Who will find growth in knowledge and understanding of the Lord through Bible Class, Confirmation Lecture, or Service? Who will come nearer to Christ through earnest prayer and deeper personal religion? Who?

What would it mean for the Church, for Christianity, and for our own souls if all who read this should answer: "I will, the Lord being my helper."—Berkeley Churchman.

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### A PRAYER OF LORD ROBERTS.

The following prayer was written at Lord Roberts' request by Dr. Alexander, late Archbishop of Armagh, in 1899, for use by the troops in South Africa. Lord Roberts recently told a friend that it was his favorite soldier's prayer and that he would himself say it every day at noon during the present war.

"Almighty Father, I have often sinned against Thee; O wash me in the precious blood of the Lamb of God. Fill me with Thy Holy Spirit that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country and our colors. If it be Thy will, enable us to win victory for England; but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us, and laid down His life for us, Jesus our Saviour, the Captain of the Army of God. Amen.—The Living Church.

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The Rev. D. D. Chapin, who died at his home in Brandon, Vermont, just after the stroke of twelve, midnight, January 28, 1915, was, during fifteen years of his early ministry a clergyman of the Diocese of California. Born in Connecticut, January 19, 1833, he graduated at Trinity College, Hartford, receiving the degree of M. A., and after a short time given to the study of law, he felt the call to the holy ministry and entered Nashotah, when Dr. William Adams was in his prime as theologian and teacher. At Nashotah, Mr. Chapin took the degree of B. D., and as a deacon came to California and was advanced to the priesthood by Bishop Kip, shortly after entering upon his first work here at Sonora, whence he was called to Trinity parish, San Jose, in June 1864. During his two years' rectorship there, he secured the removal of a large indebtedness on the church amidst most adverse conditions. He then spent about three years as rector of Emmanuel Church, Grass Valley, and from there came to St. Peter's, San Francisco, giving himself to the upbuilding of that young missionary parish at North Beach with characteristic zeal and persistence. In 1870 Mr. Chapin also undertook the Editorship of the Pacific Churchman upon its removal from Benicia to this city, entirely remodeling it, and during the next few years making it one of the most progressive, outspoken and ablest organs of the Church press in the whole country. Without special physical activity, his mind was vigorous, his pen and style incisive, his courage where principle led, indomitable. Leaving California about 1874 because of broken health, he served for a number of years successively as rector at Stillwater, Minnesota and Maysville, Kentucky, meanwhile being a frequent contributor to the columns of the New York Churchman. He was a member of the General Convention of 1880. His wife died a few months ago. A son, the Rev. John A. Chapin, rector of St. Thomas' Church, Dover, New Hampshire and two daughters survive him. D. O. K.

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Prayer offered by Rt. Rev. E. J. Hanna at the opening ceremonies:

O God of our Fathers, in Whose power are the destinies of men, in Whose hands are the ends of the world, look down with loving kindness on Thy children here gathered in Thy Name. From the uttermost bounds of the earth have we come to commemorate one of man's greatest achievements adown the ages. Make us, Thy children, realize that Thou art the source of light and of inspiration; make us realize that great things are wrought through Thee alone.

To the city of St. Francis, enthroned in beauty by the Western sea, give the grace of kindly hospitality, the blessing of an ever-widening vision of true greatness, a faith and a hope that know not failure. To our glorious California give abundance of harvest, a bounteous plenty of Thy treasures and a valiant race of men blessed in the knowledge and sanctified in the observance of Thy law. To our favored land, which is from sea to sea, vouchsafe strength and unity and that peace which the world cannot give. Make us feel that the mighty City of God rises sublime through the centuries only when built on the foundations of justice and of truth; and, finally, to all the nations here represented, grant a vision of the highest things of life—of the things that make for true progress, for real brotherhood, for lasting union, for unfailing love, for mighty achievement in time, and for that glory which is everlasting. AMEN.

# Grace Cathedral.

ORDER OF SERVICES.

**Sundays:**

8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

**Week Days:**

7:00 a. m.—Holy Communion.
8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

**Wednesdays:**

10:00 a. m.—Litany and Holy Communion.

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The members of the Woman's Auxiliary and the Daughters of the King meet on Tuesday afternoon at 2 o'clock, in the Guild Hall of the Diocesan House, to sew for the Alaska Mission. All women who wish to help are cordially invited. At four o'clock a short service is held in the Chapel with prayers for Missions, and an appropriate reading.

A Confirmation service was held Sunday, February 21, after vespers, at which three persons were confirmed.

A service for men conducted by laymen is held in the chapel on Wednesday evenings at 8 o'clock. The attendance is not large, but the service has proven very helpful and devotional. The singing is hearty, the hymns being taken from the Mission Hymnal, which is found in every pew. All men are heartily urged to be present.

The registrar, who has a table in the vestibule, has a visitors' book to enter the names of all who attend the Cathedral from out of town. Those who wish suitable rooms and board may obtain a list of places which has been carefully selected and has the endorsement of the Travelers' Aid Society. All information regarding the Churches of the city will be cheerfully given.

The Sunday evening service at 8 o'clock in the chapel has an attendance which grows slightly from week to week. The service consists of full evening prayer (not choral), with familiar hymns from the Mission Hymnal and a short practical address. Those who cannot attend the afternoon vesper service, as well as those who prefer a service that is read rather than intoned, will find here something that will meet their needs.

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## SUNDAY AFTERNOON ADDRESSES

**By Dean Gresham.**
**At the Vesper Service, 4:30 p. m.**

THE SCHOOL AND THE MASTER

Since the day you entered the School of Life you have had many wonderful teachers—and doubtless learned many precious lessons. But the Lesson of Life may be learned only from the Master of Life. You are asked to enter His Schoolroom—to sit at His feet during these quiet Lenten hours.

March 7—"His Lesson About Prayer." (The Fourth Sunday in Lent).
March 14—"His Lesson About Health." (The Fifth Sunday in Lent).
March 21—"His Lesson About Pain." (Passion Sunday).
March 28—"His Lesson About Himself." (Palm Sunday).

# Your Lenten Ledger

YOUR LENTEN LEDGER.

What have you had from your Church? The Sacrament of Baptism, making you a member of Christ, the child of God, an inheritor of the Kingdom of Heaven.

Training in the Sunday School during your youth.

Confirmation to strengthen you in your life as a Christian.

The Sacrament of the Holy Communion to be for your spiritual life what your daily food is for your physical life.

The opportunity to join with others in the worship of God and the giving of thanks in His Holy House.

A priest to whom you could go if you chose for advice, counsel and sympathy when perplexed or in trouble.

In the Church you were married.

To the Church you have brought your dear ones for the last sacred office before their bodies were laid away in consecrated ground.

Whether you have or have not used your opportunities, the doors of your Church have been ever opened, and she has stood ever ready to supply you with all the helps you need, prayer, praise, God's word, the Sacraments, all these have been yours for the asking. Have you used them?

**And now, what have you done for the Church?**

What have you done by way of example to others in regular attendance upon her services, in regular communions, in bringing others to attend, by a word spoken in season, by asking them to come with you?

What have you done in the way of service? By active and real interest as a member of the Vestry, giving to the problem of Church finance the same keen concentrated thought that you give in your own business; by work in the Sunday School, the Choir, the Guild, the Woman's Auxiliary, not attending when convenient, but giving consecrated time.

What have you done for the work of the Church? How does your cash account stand with God? Your pew rent, your pledge towards parish expenses is only a quid pro quo. Are you giving in due proportion for what you owe? The expenses for salaries, of the clergy and choir, for heat, light, water and sundries must be met just the same as rent and bills for your living expenses. Are you giving your proportion for these?

Beyond this dry question of current expenses comes something more, Missions, Communion Alms for the Poor, the Canonical Offerings, the Thank Offerings.

Sit down and make out your account with God as a part of your Lenten work. Something after this manner:

ACCOUNT WITH MY CONSCIENCE

| | |
|---|---|
| My Income from All Sources ..... | My Living Expenses ..... |
| | For Dress ..... |
| | For Theatre ..... |
| | For Confectionery ..... |
| | For Cigars ..... |
| | For Entertainment ..... |
| | For Club and Society Dues ..... |
| | For Personal Luxuries ..... |
| | For Sundries ..... |
| | Total ..... |
| | My Pew Rent or Pledge toward the expenses of my Church ..... |
| | My Thank Offering (Communion Alms) ..... |
| | For the Spread of Christ's Kingdom (Missions) ..... |
| | For the Disabled Clergy and the Widows and Orphans of Clergy ..... |
| | For Other Canonical Offerings ..... |
| | For Charitable Purposes ..... |
| | Total ..... |

Will you sit down and make an honest statement in black and white on these lines? When you have done it can you say, "I am giving to my God in proportion to what He has given me." Look up Malachi iii: 8.

Oh, if you would! If all of our Church people would honestly apportion themselves and give in proportion as God had prospered them, there would be no appeals from the Chancel for money, for God's Treasury would be full to overflowing.

* To W. F. N. A contribution to the literature of self-proportionment.

# Proceedings of the House of Churchwomen of the Diocese of California

The Tenth Annual Meeting of the House of Churchwomen was held in Grace Chapel, San Francisco, January 26, 27, and 28. The attendance was the largest in the history of the organization, the various parishes and missions being represented by 162 delegates.

One of the notable papers of the meeting was the Annual Address of the President, Mrs. Kate A. Bulkley. As a touching expression of the indelible sentiment of the House, her beautiful tribute to the late President Emeritus, Mrs. George Herbert Kellogg, is here reproduced in full:

"Today as I stand before you and look into your faces I intuitively feel the sadness in your hearts as your thoughts turn to her who for the first time is absent from our midst, our beloved President Emeritus, Fay Chase Kellogg, who entered into Paradise on the fourteenth of August, 1914. Mrs. Kellogg, the first president of the House of Churchwomen, was for seven years its guiding spirit, and generously gave of her time, energy and ability to its work. Indeed, we may truthfully say that she more than any other contributed to its success. With clear vision and rare skill she planned and promoted those educative and social measures which have been the means of strengthening its purposes and uniting its members in the bonds of Christian fellowship. Under God this House owes its present spirit and strength to her prayerful and loving guidance. Through her addresses, which will long be remembered for their absorbing interest and genuineness of purpose, she touched all hearts because with sympathetic intuition she voiced all hopes. She has been our faithful guide, our pathfinder and friend since the initial meeting of this House, devoted to our every interest because of the faith we represent. We shall miss her dear presence, her charming personality, dignified yet cordial, her Christian grace, patience and sympathy, and above all her serene outlook and wise counsel. She was a true Christian, simple, sincere, humble and led many to the Saviour. His life was the pattern she meekly endeavored to imitate. Surely with her example of Christian thinking and Christian living ever before us we can prayerfully, cheerfully, and with confidence continue the work she so lovingly encouraged. Words are inadequate to express our affection for Mrs. Kellogg and our appreciation of all she has done to advance woman's work in the Church, but this House, its aims, ambitions, standards, the work it surely will accomplish, will be a lasting memorial to her, our first president, who through the Sun of Righteousness shines forth an illuminating example of what each may become by consistently living the Christian life. The work that was hers and ours together we must continue without her counsel, but her influence will ever remain in our hearts a sweet and sacred memory."

The Rev. D. Charles Gardner, Chaplain of the Leland Stanford Jr., University gave a most interesting account of the religious work that is being carried on in the memorial church at that institution. He termed it "An Ecclesiastical Experiment." The work and the Church are non-sectarian. To quote:

"The function of the University Church is to build a platform on which all may stand, organize services which shall express the religious ideas and emotions of all, and offend the theological and ecclesiastical prejudices of none. The experiment has succeeded because we make no attempt at propaganda. We endeavor merely to interpret the situation in terms of religious faith, sound morals, and social service. The Stanford Church is as broad as Christianity and exists to mother the best instincts of the University."

"Spiritual and Educational Work of the Church in Any Diocese," was the subject of an address by the Right Rev. Thos. F. Gailor, Bishop of Tennessee, which was most instructive and interesting.

Our own Bishop Nichols spoke with great appreciation of the accomplishments of the first ten years of the House and prophesied more and better things for the future.

Miss Brookman, Welfare Worker for the National Y. W. C. A. told "What Woman Can Do for 1915." She urged women to be "big sisters" to strangers coming to our city, this year in particular, and to extend the hand of good fellowship by giving a genuine welcome in our homes to any who are in distress; thereby aiding to establish safe conditions for girls during the period of the Fair.

Showing the help that the House of Churchwomen is in the spiritual welfare and work of the Church, the Diocese of Sacramento appointed a committee of which Dr. Boyd was chairman to be present at our meetings to consider the advisability of organizing a House of Churchwomen in their Diocese.

In addition to the regular routine business transacted several matters of more than passing interest were determined upon. It was decided to codify and print as an appendix to the Annual Journal the rules, regulations and resolutions of the House.

Following this came reports from several committees, all of which were very interesting and encouraging. Miss Harriet Bakewell at the request of Miss Fiedler, gave such an interesting selection of Sunday School songs for the little ones. Before commencing she asked us to forget we were "grown up" and think of ourselves as children four and six years old. The songs sung by Miss Gompertz to Miss Bakewell's accompaniment were sweet and beautiful in their simplicity and childlike wording. One had no difficulty going back to childhood with such songs as they were and in spirit could heartily join the little ones in the chorus of "I Am a Sunbeam." It is hoped that for Sunday School teachers a compilation of these songs may be published to be used in primary classes.

The report of Mrs. S. L. Abbott on the Rest Rooms for Business Women and the Branch just started was encouraging. The ready response of the young women employed in the neighborhood showed how much the latter was needed in the factory district. This spring flowers and grass are to be planted in the vacant lot adjoining their building, and tables and chairs placed there for the comfort of girls during their leisure hours.

A conference was held on the subject of a fitting memorial to our late President Emeritus, Mrs. Kellogg. After a discussion of several worthy causes in which she was deeply interested this resolution was adopted: "That a fund be established, the interest of which shall be applied towards a scholarship in St. Margaret's House in memory of Mrs. Fay Chase Kellogg."

A very encouraging report upon the Chinese Mission, showing a steady growth in its membership and influence, was presented by the Chinese clergyman in charge, Mr. C. G. Ng.

A word must be said of the Hospitality Committee who so untiringly attended to the comfort of the delegates and friends during the period of the meeting. Their innovation of serving tea in the afternoon was especially appreciated.

Having concluded a most successful session the meeting was adjourned with prayer and the benediction by the Rev. D. O. Kelley, on January twenty-eighth.

MARGARET A. SCOTT,
Assistant Secretary.

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## FROM THE REPORT OF THE SOCIAL SERVICE COMMISSION OF THE DIOCESE OF CALIFORNIA, 1915.

The Social Service Commission has held seven meetings during the year, at which its plans and work were carefully discussed. At the first meeting, which was the Primary Meeting of the Commission, a schedule of work was laid out for the year. Following the plans suggested and promised in former years, and in conformity with the ideals of the Joint Social Service Commission of the General Convention, it was determined to inaugurate a campaign of education along all lines of social work and service which should be available to any parish in the Diocese free of charge.

Accordingly the Commission set forth early in the year a series of lectures on twelve of the most vital social problems of the day, each topic treated by a lecturer known to be a specialist in the department assigned to him. The following program was sent to every clergyman in the Diocese:

"Immigration," Dr. Carleton Parker, Executive Secretary California Commission Immigration and Housing; "Housing," Miss Alice Griffith, Secretary San Francisco Housing Association; "Abatement Act," Mr. Franklin Hichborn, Rev. Charles N. Lathrop; "City Institutions," Mr. C. M. Wollenberg, Superintendent San Francisco Relief Home; "Public Recreation," Mr. J. E. Rogers, Secretary San Francisco Recreation League; "Amusements," Miss Mary Ashe Miller, Member of Board of Censors; "Juvenile Dependents," Hon. F. J. Murasky, Judge of San Francisco Juvenile Court; "Juvenile Delinquents," Mr. J. C. Astredo, San Francisco Probation Officer; "State Reform Schools," Mr. Calvin Derrick, Superintendent Preston Republic, Mr. R. A. Lang, Parole Officer, Preston Republic; "Penal Institutions," Rev. Arch Perrin; "Plan and Work of the Associated Charities," Miss Katherine Felton, Secretary San Francisco Associated Charities; "The State of California in Its Relation to Charity," Dr. Jessica B. Peixotto, Assistant Professor of Social Economics, University of California.

The clergy of the Diocese were urged to apply to the Secretary of the Commission for appointments for any or all of these lectures for single or series of lectures for their parishes; and it was suggested that the clergy might profitably co-operate with neighboring par-

ishes, with other religious bodies, or with civic societies for the purpose of presenting the series, or any part of it, to their people. The Commission also offered to arrange for lectures to deal with local problems peculiar to any parish, not provided for in the series. No charge was made for the services of the speakers, beyond the payment of traveling expenses. The Commission realized the importance of this work, and urged that when lectures were arranged for, the rector of the parish make an effort to have a good audience.

The response to this plan has been disappointing in the extreme. The Reverend Hamilton Lee arranged for one lecture to be given before a civic organization in Hayward; Rev. E. F. Gee arranged for a schedule of six lectures for St. Peter's, Oakland; Rev. E. L. Parsons, D. D., arranged for six lectures for St. Mark's, Berkeley, and the Social Service Section of the Y. M. C. A. of Stanford University has called for two lectures, and may ask for three more this year. Beyond these four, we have received no applications for any of the lectures offered.

The Commission feels that if its work as a Diocesan Commission is to be helpful and constructive, and more than merely academic, it must have the co-operation of every clergyman in the Diocese. Each parish has its own peculiar problems which affect our common social life, and we believe that, for the most part they are problems which need the sympathy, thought and co-operation of all the clergy in their solution. We believe that with such co-operation the Commission can learn much, and become efficient for the work it is elected to do; on the other hand, we believe that the parish priest can help materially in the solution, not alone of his own social problems, but of those of the whole Diocese, by co-operation with the Commission as a sort of social clearing house. Every rector should feel himself an auxiliary member of the Commission, and we, for our part, would welcome any advice or assistance they can give.

### Campaign of Education for 1915.

The Commission plans to continue its educational work during the coming year with the addition of a few new topics with speakers well fitted to present them. We also will arrange for speakers on any special topic desired, if it is at all possible to obtain a speaker well qualified to treat it. The Secretary of the Commission will also arrange for a Course of Social Service Lectures, six in number, or for any one of them, for any parish desiring them. These lectures will deal with the methods of social work, and their adaptability to parish life. They will give a general introduction to accurate study of social problems and their treatment, which can be carried out in the parish. The speaker will make no charge for these lectures, beyond traveling expenses.

### Social Service at the Exposition.

We especially recommend that the clergy take notice of the exhibits and conventions of Social Service work in practically all of its branches, which are scheduled for the Exposition during the year. Specialists from all over the country, and from different parts of the world are to gather here, and we are fortunate indeed to have this opportunity of attending these conventions, most of the sessions of which will be free to the public, except for the admission fee to the Exposition grounds.

## FROM THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Looking at the Church life at large we find that the greatest problem which demands our attention is the indifference of a very large, and apparently increasing, number of our people to Church duties and privileges. The one is shown by the fewness of the workers, and the other by the relatively small attendance upon our services.

The enrollment of communicants increases, but church attendance decreases and the laborers are still few. A full church at the most convenient hour of worship is becoming a rarity. The best preachers supported by the best organs and choirs no longer fill the pews. People are not "glad when we say unto them, let us go into the house of the Lord." On the contrary about fifty per cent of our people had rather do almost anything else that we could suggest. The readiness with which they take upon themselves all of the most sacred vows and pledges of Baptism, Confirmation and Holy Communion and then ignore them is appalling. It is time that the Church was facing this problem with wide open eyes.

For such a lamentable situation there are doubtless many causes. But if such a large percentage of our membership so lightly esteem their Church privileges, and so freely absolve themselves from their duties, it is a fair deduction that they have never been impressed with their importance and sacred character.

Every communicant must kneel before God's altar and say: "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Can we not impress upon our people by teaching and discipline that these words mean exactly what they say? And, furthermore, that if they would be members in good standing they must show an earnest effort to fulfill them. In striving for large numbers, are we not sacrificing and dragging in the mire of worldliness the holiest things of God?

Should not the Church have the courage of principle and the strength of faith to risk the loss of fifty per cent of her present enrollment and a large part of her income in an earnest effort to manifest the sacredness and value of the things which she offers? The vast numbers of indifferent and unworthy members which now burden her rolls are a discouragement to her workers, a temptation to her youth and a disgrace to her good name. Your Committee is convinced that if we would put Church membership and privilege at a higher price it would be more highly prized. At present we make them too cheap. Any respectable person can have them for the asking and can despise and neglect them without penalty or rebuke. With the low estimate of the privilege there comes the correspondingly light sense of the obligation; until the Church is daily becoming discredited and brought into reproach by her own pledged and enlisted members.

Any organization, ecclesiastical or secular, however excellent its theory or commendable its aim, which does not demand of its own members loyalty and sacrificial service, cannot command the respect of the world, much less win the world to itself.

### The Remedy.

To remedy the lax conditions which we have pointed out your Committee feels that two things in particular are necessary, viz.:

A strong stand on the part of every clergyman not to present for Confirmation any person whom he has not been able to impress with the full meaning of their vows, and from whom he has not been able to exact a solemn promise to attend the services, and to labor and give for the Church's welfare. Furthermore, that he will not receive and enroll any one as a communicant who does not come with a testimonial of faithfulness and good works and who will not make a solemn pledge to continue in the same.

Our second recommendation is that the Church take some action to revive her ancient discipline whereby the members of a congregation shall be held answerable to the congregation for laxness in loyalty, service and morals.

Thus, your Committee believes, we would eventually have a dependable body of people who would adorn the doctrine which they professed; with the further results that the world would take note that they bore the marks of the Lord Jesus, and that the religion which the Church offers was a prize to be coveted and treasured when secured.

Respectfully submitted,
W. E. COUPER,
W. W. THURSTON,
CLIFTON MACON, Chairman.

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## THE FOURTH ANNUAL BANQUET OF THE HOUSE OF CHURCHWOMEN OF THE DIOCESE OF CALIFORNIA

The Fourth Annual Banquet of the House of Churchwomen of the Diocese of California was held on the evening of January 25th, at the Century Club, San Francisco. One hundred and forty-five guests, delegates and alternates were present.

Before being seated at the tables, "The Jerusalem Grace" was sung by all the guests.

After the banquet the program of the evening opened with "Greetings" from the president, Mrs. Kate A. Bulkley. Mrs. Bulkley spoke of the yearly reunions as being among the most interesting and happiest of the events in the life of the House of Churchwomen, as it served to unite more closely those having the same standards in this life and the same hope in that of the future.

Speaking in appreciation of the late Mrs. Fay Chase Kellogg, president emeritus, Mrs. Bulkley said in part: "Last year, the first of my presidency, I had at my left as guide and loving friend, Mrs. Kellogg, who this year has joined the saints in Paradise. We miss her tonight, this the first of our gatherings without her dear presence. All through the year I have missed her counsel and sympathy.

"It was on account of a much needed rest that Mrs. Kellogg wisely declined to serve again as president, and it was with heartfelt satisfaction that I received the assurance that she would continue to advise us, and I cherished the hope that this would be for many years. But her earthly work was done and after a few months of suffering endured with exemplary patience and Christian fortitude, she was called by her Heavenly Father to join 'the cloud of witnesses unseen.'

"She will be

"One more to welcome us
When we shall cross the intervening
space,
Between this land and that one over
there.
One more to make the strange beyond
seem fair.

And so for us there is no sting in death,
For us the grave has lost its victory,
It is but crossing with abated breath,
And white, set face—a little strip of sea
To find the loved ones, waiting on the shore
More beautiful, more precious than before.'

"It is to Mrs. Kellogg we owe the happy thought of the annual reunion. She took great pleasure in it and hoped the attendance would increase from year to year for she realized the value of the 'get-together' spirit, the espirit de corps, that is needed in any great undertaking and especially in the work of the Church, which is quickened and encouraged by the clasp of the hand and the greetings of welcome."

Mrs. Bulkley then introduced Mrs. Gaillard Stoney as toastmistress of the evening.

Mrs. Stoney praised the Church societies and spoke of them as being forerunners to women's clubs and placed an obligation upon the clubs to the Church on account of this fact. She interspersed the introductions of speakers with several Scotch stories, which were told very cleverly, and amused her audience by reading a cablegram purporting to come from the Bishop of London, a telegram from the House of Bishops and an official message from Washington, D. C., expressing interest in and concerning the House of Churchwomen.

In presenting the first speaker, Mrs. F. G. Sanborn, president of the Women's Board of the Panama-Pacific Exposition, Mrs. Stoney referred to the Fair as being the most beautiful Exposition the world has ever seen as being unique in its control and interest, for in this interest woman stands side by side with men.

Mrs. Sanborn spoke from the viewpoint of the Women of California, emphasizing the importance and wisdom which has been used in the selection of so excellent and fine-grained a man as President Moore for its chief executive. She placed particular stress upon the important fact of the greatness of the Exposition along purely ethical lines. She spoke of the efficient system of the Travelers' Aid department, under the direction of Mr. Baker of New York City, and paid tribute to Mrs. Phoebe R. Hearst in assisting this work financially and mentioned the help which could be extended by the women who were members of the Auxiliary in wearing the little badge, as through this insignia both service and cordiality could rightly be shown the visitor.

Mrs. C. Edward Holmes spoke upon "Cheerful Service," in which she said this was to be expressed in applied Christianity as God's purpose for man was in the service of man to man, in this way being service to God. She told how the "Mission Study Classes," had taken the East by storm and how this study was awakening Church people to further interest in foreign missions and the needs of China.

In the conclusion Mrs. Holmes gave the following motto for the House of Churchwomen to use during the coming year:

"With good will, doing service to the Lord."

Mrs. Louis Monteagle gave a toast, "The Bishop," in rhyme. This little poem was both interesting and humorous and was quite among the cleverest toasts of the evening. It closed with these lines:

"So here's to our Bishop, the wisest and best,
That in all the world you'll find!
He works with zeal,
For the Church's weal,
And he has a wondrous mind."

Mrs. H. E. Montgomery responded "To our Bishop's Wife," in which she expressed her appreciation of the opportunity to repeat all the lovely things which were said of Mrs. Nichols. She told several amusing stories incidental to being the wife of a clergyman and gave her toast: "Here's to her who always has a smile for every joy, a tear for every misfortune, and a courage for every hope."

Miss Mary Williams spoke on "Old San Francisco." She carried her hearers very vividly back to the time when San Francisco was called Yerba Buena and was surrounded by sand dunes and when Montgomery street was the "jumping off place." She drew a graphic picture of the "stormy days" of the first Vigilante Committee and told of a Trinity Church Fair at which the ladies expressed their approval of the protective work of said committee by presenting it with an elaborate banner.

Miss Williams then compared somewhat the able emergency work which the women of England were doing under stress of war and said that provincial catechism declines when great emergencies arise.

Miss Mary Ashe Miller spoke on "Amusements," in which she forewarned her hearers that she was not going to amuse them but was going to talk very seriously. She, being connected with the San Francisco Board of Censorship, spoke of moving picture shows.

She deplored the fact that many women in their efforts to uplift went so far as to consider everything shocking, whether truly so or not, and so, closed many shows which might legitimately stay open.

She condemned the "White Slave" pictures as too clearly depicting the methods of that crime and gave advice to the smaller town's women how to elevate "the movies" without creating antagonism.

Miss Miller in closing praised the National, also the San Francisco Board, of Censorship, both of which she said had done much to suppress harmful pictures.

Last on the program of the evening, and this was to be regretted, was a song, "Sweet is Tipperary," rendered in a most beautifully sweet voice by Miss Harriet Raymond Scott. Miss Scott was accompanied by Miss Julia Levinson.

JESSICA LEE BRIGGS,
2nd Asst. Secretary.

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## NEUTRALITY IN SWITZERLAND.

We had, at Lausanne, on Thanksgiving Day, a living illustration of what the word Neutrality meant as typified by the American Episcopal Church. Of course, we had our service in the morning, and with a full church. In the afternoon, from four to six, we held an American "At Home." The large parlor of the old Hotel Gibbon was decorated with American and Swiss flags. We omitted the music, as there is an atmosphere of sadness all over Europe, even in the neutral countries, that makes music seem a little out of place. It was not exactly a reception that we held, but a large family reunion to which Americans were delighted to come in a quiet way. Over a hundred of them came; and not only Americans, but about fifty of our friends of other nationalities. Some were English, others German; some from Holland, several from Austria, two Italians, several French, some Swiss, two from Roumania, one from Turkey (an ex-minister), two from Sweden (one an ex-minister), and a number of Americans married to foreigners. In the American atmosphere of neutrality, under the beautiful Stars and Stripes affectionately interwoven with the emblem of the land that had the heart to originate the Red Cross, the differences that war made were forgotten, and, for the time being at least, men and women were again just kindly disposed brothers and sisters. How is it that, in this time of stress and sorrow, so many people of different nations, belligerent as well as neutral, many with griefs and all with great anxieties, come to us as friends? Simply because the American Church in Europe cannot be forced to wear a political aspect, and, in a neutral country like Switzerland, can stand on its neutrality, try to be fair to all, feel for all, and show its practical sympathy on humanitarian and not partisan grounds.—The Living Church.

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## "FEWER AND BETTER CHURCHES."

(The Farmers' Educational and Co-Operative Union of America, which is issuing a series of articles to the National press dealing with all phases of rural life, is advocating a reduction in quantity and an increase in quality of the rural churches in America.)

"Blessed is that rural community which has but one place of worship," says a recent communication of the Union. "While competition is the life of trade it is death to the rural church and moral starvation to the community. Petty sectarianism is a scourge that blights the life and church prejudice saps the vitality of many communities. An overchurched community is a crime against religion, a serious handicap to society and a useless tax upon agriculture.

"The high teaching of universal Christianity must prevail if the rural church is to fulfil its mission to agriculture."

### Functions of a Rural Church.

"There must be a closer co-operation between the social, religious and economic forces of the community if the rural churches are going to render the service which this age demands," says a bulletin recently issued by the National Farmers' Union.

"The church, to attain its fullest measure of success must enrich the lives of the people in the community it serves; it must build character, develop thought and increase the efficiency of human life. It must serve the social, business and intellectual, as well as the spiritual and moral side of life. If religion does not make a man more capable, more useful and more just, what good is it? We want a practical religion, one that we can live by and farm by as well as die by."

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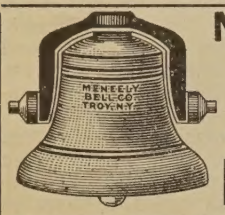
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## LOS ANGELES PREPARES FOR THE NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

During the last month, the Executive Committee of the Los Angeles Diocesan Assembly, with the assistance of the Western Traveling Secretary, has buckled down to the actual preparation work for the National Convention set for August 24-29. Chairmen of several of the more important committees have been appointed, and have partially organized their committees, while themselves doing the preliminary work assigned them. Mr. John R. Coghlan, chairman of the Finance Committee already reports several hundred dollars in pledges. Mr. A. M. Culver, chairman of the Transportation Committee, has been at work conferring with transportation men, and Chairman Albee of the Publicity Committee is preparing for a campaign scheduled for the near future. Mr. R. B. Kirchhoffer is chairman of the Halls and Churches Committee; Mr. C. A. Rockwell, of the Reception Committee; and Rev. J. Lamb Doty, of the Clergy and Speakers' Entertainment Committee. To National Councilman S. B. Robinson has been assigned the chairmanship of the Pamphlet Committee.

Through the courtesy and generosity of R. A. Rowan & Co., agents for the new Merchants Bank Building at Sixth and Main streets, Los Angeles, the Assembly has secured gratis, Room 635 in that splendid and centrally located building, for use as Convention Headquarters. Barker Bros., Inc., and Mr. John Finder, have supplied free of cost, sufficient furniture for our purposes. All inquiries and communications regarding the Convention should be sent to that address.

The Western Traveling Secretary, Mr. Shelby, spent about three weeks in the Diocese of Los Angeles in January, accomplishing among many other things, the reorganization of St. Johns Senior Chapter, Los Angeles, so that it is now the largest in its history; the organization of a Men's Bible Class in the same parish; the strengthening of the Junior Chapter there; and the encouragement and inspiration of several other Chapters, Junior and Senior. He made addresses to the Clericus (the Clergymen's Club of the Diocese), and to the Convocation which met at Anaheim.

The presence of Mr. Shelby and the stimulus of the thought that there is work to do, has not only benefited the attendance at the weekly meetings of the Executive Committee, but has aroused widespread interest among laymen in general. The attitude of the clergy is especially gratifying, since their help is essential to any great degree of success. The Executive Committee would be grateful to any readers of this article who will volunteer to assist in stirring up interest in their locality, and will notify the Publicity Committee of their success.

Tuesday evening, February 2nd, the first of a series of Boys Rallys was held at St. Matthias Church, Los Angeles. That day and evening we were visited by a succession of torrential showers, which interfered greatly with travel, and prevented many delegations from attending the rally. Thirty boys and ten men braved the storm successfully, and held a meeting which will serve as a good beginning for future larger ones. The program began with a quiet and devout service in the Church. After the singing of the Brotherhood hymn, Father Smith, Chaplain of the Assembly and Rector of St. Matthias' Church, led us in the saying of the Collect for St. Andrew's Day, and other prayers. Then we adjourned to the parish hall. George Wiley, first vice-president of the Assembly, presided. The first speaker was Mr. John Moore of St. Matthias, Whittier, who commended the boys for their reverent behavior in church. Robert Amis of St. Matthias then played a piano solo, following which Field Secretary Albee spoke a few words, drawing his illustrations from the storm outside which was battering down all but the strongest bulkheads along the coast, and comparing those bulkheads to the bulkheads we build by prayer. Frances Ide of St. Matthias' Juniors, then gave a splendid talk. Following him, Father Maison of All Saints, Highland Park, gave an exceedingly interesting address, comparing the present situation in the Church to the lull before the thunder storm. Father de Garmo of Christ Church, Redondo, was called on for a few words and the meeting was closed by benediction, promptly at 8:45 p. m., "as advertised." The next rally will be held the first Tuesday in April.

Sunday evening, February 21, and on Washington's birthday, the Brotherhood will hold its Annual Retreat at Christ Church, Redondo Beach. Indications are that it will be by far the best attended, and as well conducted as any thus far, and will be a powerful help for the Convention.

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## "SELF-PROPORTIONMENT" FOR CHRISTIAN SERVICE.

By the Rev. W. M. Bours.

In a sermon preached at a recent Consecration to the Episcopate, the Bishop of California, by expressing and emphasizing the idea of *Self-Proportionment*, as the motive in the devotion of resource for the extension of God's Kingdom, gave luminous prominence to a largely unnoticed application of St. Paul's rule of Christian almsgiving. The principle in that rule of *Self-Proportionment* further implies the expression of Christian life by *service*, in proportion to the measure of one's strength and opportunity. We are to "do all such good works as God has prepared for us to walk in"; and the parable of the pounds further suggests that consciousness of the proportion of one's individual Christian responsibility for *active service*. In the earliest days of the Church, every Christian was thus a missionary.

At the California Convention Week joint meeting of the Brotherhood of St. Andrew and the Daughters of the King held last January, the Bishop recommended the making of such meetings in the future the rallying at the Cathedral, as far as practicable, of all the young people's societies and agencies in the Diocese. Such a *corporate* expression of the sense of active Christian service would largely tend to awaken a keener realization of *personal* responsibility for the accomplishment of Church work, so that "Here am I, send me" would more and more be the parishioner's bidding to the rector.

The Cathedral Chapter of the Brotherhood has given cordial reception to the suggestion that the members follow-up cases referred to them from the City Institutions. If the Cathedral Chapter of the Daughters of the King could also find it practicable to make a similar undertaking, and those two Chapters could, in co-operation with the several parochial Chapters, work among unattached Church members and possible candidates for full Church privileges, a very largely added impetus would be given the City Missionary work.

If in every baptized person, there were the stirring-up of the gift of God with a sense of responsibility for its use, the fruitage of *Self-Proportionment* for Christian Service would soon approximate the "hundred fold."

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The new Bishop of Utah, in the March number of The Spirit of Missions, gives an account of a recent trip among the Ute Indians. The late Bishop Spalding frequently visited these people, and some have been baptized and confirmed. The new Bishop feels that the conditions are hopeful for more aggressive work among them.

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The newly ordained Bishop of Cuba, the Rt. Rev. Hiram R. Hulse, began his work in the Islands on Sexagesima Sunday, receiving a most cordial greeting from people of all Christian communions. There is every indication that the effective work of Bishop Knight will be carried forward and extended under his aggressive leadership.

## PERSONAL.

The Rev. W. E. Potwine, lately of St. Elizabeth's, Honolulu, has been called to the Church of the Incarnation, Santa Rosa, to succeed Rev. Ernest Bradley, who goes to St. John the Evangelist's, San Francisco.

The Rev. J. Knox Bodel, after four years' work as priest in charge of the Church of the Holy Innocents, Lahaina, T. H., has accepted Bishop Restarick's invitation to become priest in charge of The Church of the Holy Apostles, Hilo, Hawaii.

The Rev. H. Page Dyer, formerly of the Church of the Ascension, Philadelphia, has been appointed on the staff of Trinity Parish, New York, and is stationed at St. Luke's Chapel, 483 Hudson street.

The Rev. Douglass Atwill was duly installed by Bishop Johnson, on February 1, as Minister in Charge of St. Paul's Church, Santa Paula. Many of the clergy of Santa Barbara Convocation were in attendance. Mr. Atwill is the son of the late Bishop Atwill of Kansas City and a brother of Rev. John R. Atwill of San Gabriel.

The Rev. Frederick T. Bennett, who has been a missionary in Arizona for 27 years, died in St. Luke's Home, Phoenix, where he has been residing since he gave up active duty three years ago. The burial was from Trinity Pro-Cathedral on February 9th, the service being taken by Bishop Atwood. Many of the Arizona clergy were present.

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## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES.

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible-class in every Parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

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Two books by the same author appear almost simultaneously; one, the twentieth edition of Dr. George Hodges' "The Episcopal Church—Its Doctrine, Ministry, Discipline, Worship and Sacraments," from the Church Literature Press, in paper at 25 cents net, and "The Episcopal Church—Its Faith and Order," published by Macmillan in cloth at $1.25 net. The former book has, as the number of editions would indicate, been found most helpful to adults either preparing for Confirmation or seeking to supplement a meagre preparation. The latter book will be very helpful in the cause of Church Unity as well as in preparation for Confirmation, in that it is a series of Lectures on the Bible, the Prayer Book, Baptism, Confirmation, Renunciation, Obedience, the Creed, the Church, Prayer, and the Holy Communion. Presented as these subjects are in Dr. Hodges' inimitable and forceful way, the books ought to meet with a large sale. They may be had of the Bureau at the Diocesan House.

The Bureau has received a number of helpful books and pamphlets suitable for Lenten reading and instruction and has still a number of the various Mission Study Books and Calendars.

A half dozen services for Good Friday will also be found here, including a "Devotional Hour for Children on Good Friday."

Easter Cards will be in by the 15th of March; some before that.

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The Bureau will have copies of "His Last Week," which has proved so helpful in Holy Week and on Good Friday, but send in your orders early. One to nine copies, 8 cents, postpaid; ten to forty-nine copies, 7 cents; fifty or more, 6 cents.

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In spite of the war, contributions for the work of the English Church Missionary Societies have been maintained, and those of the S. P. G. have actually increased in every department. This is a splendid demonstration of the way in which the sorrows and misfortunes of the war are deepening the earnestness and devotion of all nations.

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## GRAND CANYON EXHIBIT AT THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

In the center of the Zone, at the Panama-Pacific International Exposition stands the Santa Fe exhibit—a reproduction of the Grand Canyon of Arizona and Pueblo Indian villages. The exhibit covers about six acres of ground, and, in many respects is the greatest exhibit ever built at any exposition. Over one hundred miles of the great Canyon is shown, each section reproduced accurately and carefully, and wrought so wonderfully that it is hard for the observer to realize that he is not standing actually on the rim of the Canyon itself. The Grand Canyon of Arizona, at the Exposition, is viewed from observation-parlor cars moved by electricity on an elevated trestle along the rim of the Canyon. The observer can see seven of the grandest and most distinctive points of the Canyon, and over one hundred miles

*Trail Party on rim of Grand Canyon*

of the great gorge. The foreground has been built entirely of material brought from the Canyon—rocks, old trees, cacti, and all materials were worked into and made a part of the picture. The exquisite colorings of the Canyon were brought out wonderfully well. The most brilliant reds, yellows, purples, and combinations of colors that give the misty blue haze that hovers over the Canyon are seen also in the reproduction. All the most prominent characteristics have been reproduced carefully and realistically. In some places the enormous depth of 7,000 feet in effect has been developed. And all of this has been done on a scale that was never before undertaken. The cost of building this replica was $300,000, the expense for the entire work being borne by the Atchison, Topeka & Santa Fe Railway, from whose lines the Canyon is accessible.

### Pueblo Indian Village.

On the roof of the main building that extends across the entire frontage of the Grand Canyon exhibit on the Zone has been constructed a Pueblo Indian village, wherein the daily life and the character of this tribe of Indians are accurately shown. These wards of the Nation, these vanishing tribes of men, will live here, engaged in the occupations of their daily life, in the same environment that surrounds them on the reservation. Navajo blanket weaving, pottery making, grinding corn by hand with stone pestle, and many other things of a similar character, will go on constantly, and the public will be permitted to see where and how these people live. Here will be housed the Navajo, the Hopi, the Supi, and the Acoma Indians. Accurate reproductions of the Pueblos have been built out of the adobe and rock brought from the reservation for this purpose. No attempt is to be made to attract public attention by dancing, noise, or anything of a freaky character. The Grand Canyon and Indian villages comprise a magnificent exhibit in a most beautiful and spectacular exposition.

### Painted Desert Exhibit.

Knowing the interest that all take in the "First Americans" and realizing that many people have not the time to visit the various Indian tribes which inhabit the country, it was decided to reproduce at the Panama-California Exposition, San Diego, the Painted Desert, showing the typical Indian settlements of the sedentary and nomadic tribes of the Great Southwest. In an area of seven acres, two complete units of Indian homes have been constructed of native materials, shipped from New Mexico and Arizona. From the scientific, scenic, as well as artistic point of view, the exhibit combines to the highest degree, educational, realism, ethnological truth, and attractiveness of presentation. Mesas of red sandstone, buttes, vertical escarpment and cliff, rock ledges, and boulders were constructed in natural color. Even the vegetation of the desert, such as it is, has been transported and planted here, to the end that the reality of the exhibit may be perfect in every detail. Through the whole exhibit actual Indian life is the key-note—industries in operation from the crudest beginning to the finished product. Since the opening of San Diego's Exposition on January 1st, the Santa Fe's Painted Desert exhibit has proven a source of much interest and delight to the large number of visitors in attendance.

## COME TO THE WORLD'S CONGRESS ON MARRIAGE AND DIVORCE IN 1915 AT SAN FRANCISCO, JULY 22-26.

International Committee on Marriage and Divorce (Western Headquarters).
San Francisco, Cal., Nov. 20, 1914.

To the Churches and Congregations of the Living God in America, Greeting:

In the interest of the Peace and Protection of the World's Homes, we, who are in California, salute you.

For the defense of the good name and property rights of American children, now seriously imperiled by the widely and wildly divergent laws of the several States on marriage and divorce, we ask your aid in securing the passage of two important measures by the Federal Congress in the month of December.

The first of these is Senate Joint Resolution No. 154, which authorizes the Federal Census Bureau to collect and to publish all the data of and relating to marriage and divorce for the seven years from 1907 to 1913 inclusive, and annually thereafter.

The other is House Joint Resolution No. 110, by which Congress will submit to the Legislatures of the several States for their consideration and approval—an amendment to the Federal Constitution that will give the Federal Congress the power to legislate on all questions of marriage and divorce, and to provide penalties for the violation of these laws.

In the name of our common humanity, we ask that you communicate at once with all the clergy of your several Churches, and request them to present the need of following the standard of home life set up by the Holy Scriptures in the Covenants made with our Fathers from the beginning, and to ask their congregations to urge on their Senators and Representatives at Washington the need of the immediate passage of these two bills by the Federal Congress.

The official estimate of the Federal Census Bureau that over 1,000,000 divorces will have been granted in the United States of America in the ten years ending with 1916, probably involving the divorce orphanage of over 700,000 children, more than half of whom were under ten years of age at the time of their unnatural and usually needless bereavement, is the brutal spectacle of the destruction of American homes by law that should unite Jews, Catholics and Protestants in the demand for exact information and conservative Federal legislation on marriage and divorce.

For the International Committee.
Yours for the common good,
FRANCIS MINER MOODY,
Exec. Secy.

Signed by all the leaders in California Churches, including Bishops Nichols Riordan and Conaty.

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## STUDIES IN SOCIAL CHRISTIANITY.

### The State a Larger Individual.

The world which we have known has come to an end. A new world is taking shape before our eyes. In such a cosmic overturning we are in danger of losing our bearings. We are tempted to ask if any standard of judgment remains. Never before has the demand for clear thinking and simple, decisive conviction been so imperative. We must refuse pointblank to be longer misled by traditions.

We plain people must insist that we know what a nation is, and how nations should live together in this, God's world. A nation is, as Milton taught, simply a huge individual, and should behave itself accordingly. If any man begins to act outside of the commonly accepted form of personal behavior we either jail him or send him to a madhouse. Our individual lives, our social order, our institutions, are founded on this absolutely clear and basic conviction. This conception of the nation is rapidly assuming authority among the thinkers of the world, and just now is being driven home upon the dullest brains by this frightful object lesson of one-half of the globe in the conflagration of war. If the nation is an individual, then the nations should live together as individuals. Sir Edward Grey declares: "Two nations should live side by side as two gentlemen whose estates adjoin." Why not? Do we need a profound treatise, intelligible only to a Machiavellian brain, to keep matters straight between our backyard or farm and that of our neighbor? No more do these larger individuals, the nations. The law of right and duty is as plain and binding as between you and your neighbor. Nations are as strongly bound to good behavior for the sake of the greater good, world-peace and world-righteousness, as individual citizens are bound to right conduct for the welfare of their own state. These greater individuals, the nations, are simply citizens of the world, and, now that world-interests are so interlaced and unified, it is as literally true of them as of individual men, none can live unto itself nor die unto itself. We all are members of one body.

We must insist likewise that we understand war perfectly. When the high and learned call war good and necessary for the best individual and national development, we begin to ask if there are any axioms left in the world. After all, perhaps, black is white. Two parallel straight lines may meet. Who knows what they may do when they get off into the infinities? If you should go out into the street and see two men fighting, you must not instantly conclude they are hoodlums. Oh, no! Perhaps two of your most reputable citizens are only getting up the muscle of their "virile nature." They want to be supermen, or some other fine thing. Do not interfere. "Fighting is normal. Peace is enervating." How persistently this has been preached as a true gospel for nations, which becomes absurd and monstrous when applied to individuals. Now we must insist that the nations, the larger individuals, are held by the same law.

When two men are fighting we instinctively feel that they are acting out their baser nature. They are below reason and conscience, the distinctively human characteristics. Accordingly they are, while fighting, dehumanized. The same is true of the larger individuals, nations. When fighting they are plainly below the human level. They are acting below reason and conscience. We need no academic wisdom to prove this assertion. One glance at the daily papers is sadly convincing. They are as plainly below reason and conscience as two fighting panthers. The warring nations are conscious of this fact. What they are doing is so plainly below the world-reason and world-conscience that each is trying to shift the responsibility for it. One clear note of reason and conscience in the great chancelries involved and this world catastrophe would have been averted.

War is inhuman. It is the deadly enemy of everything which distinguishes humanity from the brutes. It must be hated and resisted as the foremost of that trinity of world-terrors—"War, Pestilence and Famine." J. H. E.


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### MARCH KALENDAR.

7—3rd Sunday in Lent.
14—4th Sunday in Lent.
21—5th (Passion) Sunday in Lent.
25—Annunciation B. V. M.
28—6th (Palm) Sunday in Lent.
29—Monday before Easter.
30—Tuesday before Easter.
31—Wednesday before Easter.
Apr. 1—Maundy Thursday.
Apr. 2—Good Friday.
Apr. 3—Easter Even.
Apr. 4—Easter Day.

# Editorial

**Julius Caesar Never Attempted Religious Journalism**

Julius Caesar, Ferrero tells us, "Originated at Rome what we should describe in modern language as a popular newspaper." In slave-copied hand books for the rich and on white-washed city walls for the poor, the most important and interesting public and private information of the day was given out. Apparently there were no editorials. There was, however, probably some of the censorship which ancient Rome had found handy in several lines for centuries. And the municipal bulletin boards were prepared for new editions by the simple expedient of a white-wash brush. But there is no record that Great Julius Caesar ever vaulted into the ambition to establish a religious journal. Whatever "meat" he fed upon to make him great it somehow had in it no fibrin to suggest a "*veni, vidi, vici*" over making religious journalism popular. It may have been that he had the dread of writing another series of Commentaries on war which would have to begin with a classification "All *Gall* is divided into three parts," etc.

**How the Pacific Churchman Has Attempted It**

Far be it from an ambition of a *Pacific Churchman* to attempt anything like what a bellicose Emperor failed to even include in his powers of publicity. But if anybody reads this column, it would crave the hearing long enough—*eheu*, it can hope for no "Friends, Romans and countrymen, lend me your ears"!—to attempt to apologize for its cumbering the earth, even though it must sadly reflect that so far, few seem to dearly love it. The *Pacific Churchman* is rounding out its fiftieth volume and is then no longer young. A half century of experience as a mere survival may perhaps be pleaded in extenuation for existence a while yet. And it has shown that Church papers do not have to wait a single score of years to come to "labor and sorrow." Indeed it would be a lugubrious record to know in the half century how many popularizing experiments for Church Press have come both to grief and to "getting nowhere."

**Three Policies In Church Journalism**

Out of the annals of Church Journalism we may note at least three distinct policies among others for producing results. 1. The purely partisan organ. 2. The strong personal editorship of one or a group with free forum opportunity in the columns, and 3. The publicity pages for record of the life and progress of the Church. Of course all of these may be and are combined under favorable conditions with good effect. We cannot here discuss the advantages that each policy may have, when circumstances compel us to choose one as dominant. No doubt there are needs and opportunities for each. In the early days of the Oxford Movement, Mr. Kelway tells us in his history of it, Richard Hurrell Froude said "We must make a row in the world. Church principles forced on peoples' notice must do good." We must do those who have that policy in mind the justice to recognize that such a policy in Church Journalism has made progress. But while rows enliven matters and give exhilarating jolts and start up columns of correspondence, not to say despondence, and produce a very menagerie of proddings and antiphonal growls, the normal life of the Church cannot afford to depend upon a stimulating habit. Electricians have a department of what they call "trouble-hunters," but we habitually "press the button" for the silent current and only occasionally summon the trouble-expert. And in point of fact few "organs" live long on mere carping or policies of counter irritation as they not infrequently have to be subsidized by the faithful, who weary of it in the long run.

**The Policy of the Pacific Churchman**

With a good bolstering of ability and capital the policy of strong individualistic leadership, with openness to every fair and courteous use of forum columns, may ultimately establish itself. But even that in the history of our American Church journalism shows fortunes sunk and signally few survivals. Indeed if ever the history of our now defunct American Church Review is written, it will tell of many a period simply pathetic before death released it from its trials. Now in view of all this, and of much more that might be stated, the *Pacific Churchman*, at any rate until it learns better after fifty years, or can capitalize its genial and generous critics at so much a head—and even a modest "apportionment" upon so unlimited a number, itself starts dreams of opulence!—must plod along in "Policy 3"—and try to serve as a modest purveyor of publicity for the doings of the Church hereabouts. Such a policy will have an eye to the constructive agencies which are helping the Kingdom that cometh not with observation. If it principally tries to number "sunny hours" and not "clouds" it will, as every wise clergyman has to do in his parish in getting along with people and things, and every cheery leader in his patient continuance in well doing, persist in the effort for healthy growth and edification with as little "boggle" as possible. It may lose "spice" and may lack the "scare-head" ideals of "life" but it will aim at helping the present history making of the Church. And we believe that of the encouragements in that, may be said as the historian Bishop Stubbs affirmed of the past, "The study of Church History is a splendid cordial for drooping spirits."

W. F. N.

# Diocese of California

**Bishop's Appointments, 1915.**

**MARCH.**

7.—III. Sunday in Lent. A. M., St. Peter's, San Francisco. Evening, St. Paul's, San Francisco.
14.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. Evening, St. John's, Oakland.
21.—V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Trinity, San Jose.
28.—Palm Sunday. A. M., Trinity, Oakland. Evening, Christ Church, Alameda.
30.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
31.—Wednesday before Easter. Evening, Holy Innocents, San Francisco.

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At the recent visitation of the Bishop to Grace Church, South San Francisco, six candidates were presented for Confirmation.

The ladies in charge of the Clothing Bureau at the Canon Kip Memorial Mission desire to extend their thanks to all those who contributed to the Rummage Sale held on February 13th.

The Rev. Dr. G. C. King has prepared the plans for a Guild Hall to be built adjoining St. Luke's Church, Hollister, and has raised money, material and promises of labor enough to insure the completion of the building free of all debt.

The Rev. George Wallace and Mrs. Wallace of the Japan Mission in Tokyo are at the Stewart Hotel. Mr. Wallace has been in this country for some months on furlough and after some weeks in California went East to speak for the Japan mission work, but was soon recalled by the death of his youngest daughter, whom he had left in California to recuperate. He has officiated in several California parishes telling the story of the Church's work in Japan.

Mr. Wallace represented the Bishop at the formal opening of the Japanese Exhibit at the Exposition, February 24th.

A recent entertainment given at Elmhurst cleared a sum which with special gifts pays the insurance on the Church for the next three years. Now the members of the Mission desire to build a Guild Hall where social gatherings can be held, and where the flourishing Boys' Club can hold their meetings. With promised contributions of labor, about four hundred dollars is needed. The members of the Mission will raise all they can, but need help. Contributions for this worthy object may be sent to the Bishop or the Archdeacon.

Deaconess Routledge, who for several years has been doing a great work in the Philippines arrived on the Manchuria on the 15th of February, and has accepted a position at the Canon Kip Mission for the next six months. Mrs. Nichols gave a tea last week inviting the ladies who are on the different committees of the Canon Kip and the executive committee of the Canon Kip Memorial Day Nursery, that they might have the opportunity of meeting the Deaconess.

An urgent appeal has been issued from the Church Mission House in New York by a special committee appointed to raise an emergency fund of four hundred thousand dollars to cover the deficit and replace the money borrowed from the reserve funds. Special offerings for this fund can be sent to the treasurer, Mr. W. A. M. Van Bokkelen, and further help can be rendered if every parish and mission will remit at once the amount on hand received by tne duplex envelope system—and also if the effort is made to send in the contents of the Sunday School Lenten Mite Boxes as soon as possible after Easter.

The Exposition may prove a very real temptation to many people who will say that Sunday is the only day they can visit it, and who therefore, will think they must stay away from Church. Must you? Cannot you make a point to attend either the early celebration or the evening prayer? Do not forget your Church offerings and remember that if the finances of the world are unsettled there is all the more need that you give liberally for the work of the Church Missions. How many will undertake to give as much for this work as they spend in visiting the Exposition?

At the annual meeting of St. Stephen's Congregation, San Luis Obispo, it was voted that as soon as the necessary preliminary steps could be taken they would organize a parish. At a meeting held recently this was done and Messrs. Benj. Brooks, George Merritt, A. H. Mabley, F. H. Throop, Paul M. Green and J. B. Hollis were elected Vestrymen. On organization these gentlemen elected Mr. Brooks to be Senior Warden; Mr. Merritt, Junior Warden; Mr. Mabley, Clerk, and Mr. Throop, Treasurer.

The vestry then elected Rev. C. H. L. Chandler the first Rector of the parish. The local paper says:

Rev. C. H. L. Chandler, upon whom falls the distinction of being the first rector of the new parish, has been in charge of the mission since 1910, and by his untiring zeal for the cause of religion and his Church, has been one of the leading factors in bringing about this splendid result.

The Rev. Mr. Chandler is one of the best known public men in the city, occupying a high rank in the community for his constant efforts to promote its welfare along civic and moral lines as well as in the religious field, and the honor conferred upon him is but a well deserved tribute to his ability, his perseverance and his high character.

Some of the clergy of the past, whose names will be remembered by older residents, were the Reverends C. M. Hogue, in charge of the first organization of the work; J. E. Hammond, P. B. Morgan, M. D., J. D. Easter, D. D., W. H. Knowlton, R. W. Summers, Ernest Bradley and W. E. Couper.

The work is now in a splendid condition, with property of an estimated value of $12,000 and some 200 souls connected with the congregation.

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## ALL SAINTS' CHURCH, ELMHURST.

Really, one wants to write about Miss Prevost; but because one knows her well enough to be sure she would rather see her beloved Church put first, we head this as above.

But Saturday, February 13th, was the eighty-ninth birthday of Miss Prevost, and somehow All Saints' Church naturally falls into a secondary position for the time.

The President of the Woman's Auxiliary, together with the Bishop of California, planned to honor this veteran worker, whom we can neither think of nor speak of as old, even if it was her 89th birthday which we gathered to celebrate. To see her flitting about among her birds and flowers and guests, one had to think more than twice to realize that so many summers and winters had passed over that devoted head.

It was a most delightful day. Of course, the Bishop had the Holy Eucharist. No celebration of any Church event, or of any Church worthy, could be even thought of without that Blessed Sacrament, particularly if the Bishop of California had anything to do with the arrangements. The priest in charge of the Mission, the Rev. Hamilton Lee, was unable to be in the chancel, he not being in good health; but the priest in charge of the next Mission, the Rev. M. D. Wilson, was very glad to be able to be there and to assist in the service. Two lay readers, Mr. Hoering, who is practically in most successful charge of the Mission, and Mr. Leigh Beauchamp, who lives in the community and often helps as he can, were also there with the choir of women and

*Elmhurst Choir, and Miss Prevost on her 89th birthday*

children. It was a quiet, reverential, and thoroughly satisfactory service.

After the service, we all went to Miss Prevost's home, and enjoyed the good things that many thoughtful hands had prepared, and watched the enthusiasm with which the dear little lady received her many remembrances. It was a very happy occasion, and a good illustration of the way the Church delights to honor those of her children who delight to do her service.

It is to be remembered that this Mission of All Saints is almost entirely Miss Prevost's work. She has gathered the money for the building, and gathered it since the disaster of 1906—that is, since she had passed her eightieth birthday. Most people are content to seek the ingle nook and the cosy quiet when they reach three score and ten—to say nothing of four score. The building is entirely paid for, and by the first of May it is expected the same indefatigable worker will have secured enough money to pay for the Guild Hall or Parish House which is already planned. The Bishop is now arranging to consecrate the building on May 2nd.

All Saints, Elmhurst, and Miss Theodosia Burr Prevost, are closely linked together, and the wish for prosperity for one is the hope of peace and prosperity and good health for the other. May they both live long and prosper. Miss Prevost is of the family from which sprang the first Bishop of New York, and the Bishop of California descends from that Colonel Nichols who gave the name of New York to the ancient village of New Amsterdam. Are they not both good illustrations of the old adage that "blood will tell?"

## BOARD OF CHRISTIAN EDUCATION.

The regular meeting was held early in February for the purpose of organization for the work of the coming year. The main work of the Board is done by committees, and the enumeration of these will give an idea of the scope of work undertaken by the Board.

They are a Committee on Finance, whose duties are obvious; a Committee on Sunday School Methods and Organization, to whom is referred also the matter of a Curriculum, and who are expecting to present within the year a modified schedule based on the Curriculum of the G. B. R. E.; a Committee on Teacher Training, who have charge of all Training Classes, and who have arranged for and carried through the successful summer schools of the past three years; a Committee on Lectures, who have arranged various courses of lectures in various places in the diocese; a Committee on Press, Publications, and Libraries, who have a large field, but who have so far been unable to arrange for a proper press agent; a Committee on Religious Education in Secondary Schools; a Committee on Religious Education in Colleges and Universities, who are trying to secure student pastors in both the colleges in California; a Committee to foster Missionary Education in the Sunday School; and there was added at this meeting, at the suggestion of the Bishop, a Committee on the Doctrine of Stewardship, whose function shall be to educate the people in this most fundamentally important element of the Christian life.

At this meeting also considerable progress was made toward securing a Diocesan Superintendent of Christian Education. The Rev. H. H. Powell, D. D., Professor in the Church Divinity School of the Pacific, has been induced to add to his duties the office of Diocesan Superintendent, and provision was made for his support. It remains now to get the machinery in motion, and in a few months it is expected we shall have a competent officer at work.

MARDON D. WILSON.

## THE GOOD FRIDAY OFFERING.

Both fitting and pressing is the appeal hereto appended. It is fitting because on the day which brings Calvary so close to the consciousness of our congregations it affords an object for our offerings which is closest to Calvary. The work of the "Jerusalem and the East Mission" ministers not only to natives of Palestine and parts adjacent, but to varied nationalities, including visitors to Jerusalem and the Holy Land. Besides the beautiful Collegiate Church of St. George and the worthy buildings around it, there are church buildings and institutions in Haifa, Beirut, Cyprus and Cairo, and elsewhere, representing something of the noble work of the late Bishop Blyth. Though now beset with difficulties growing out of the Turkish war, the recently appointed Bishop of Jerusalem, Bishop MacInnes, goes to his field with brave faith and a wide experience of the Orient.

That the need is pressing is obvious from the disturbed conditions just referred to, a number of missionaries having courageously remained at their posts even though the advice of the British Foreign Office was to withdraw. *Bible Lands*, the quarterly paper of Jerusalem and the East Mission, gives much interesting information of its work and may be obtained of the editor, Sibbertoft Vicarage, Market Harborough, England, price one shilling a year. The appeal is earnestly commended to the clergy and congregations of the Diocese of California for the coming Good Friday offerings and all remittances sent to the Rev. Mr. Judd at the address given will be duly acknowledged.

WILLIAM F. NICHOLS,
Bishop of California, and an Episcopal Canon of St. George's Collegiate Church, Jerusalem.

### Appeal.

The European war has so far deranged and crippled the work of the J. & E. M. that we are advised by the General Secretary of the Mission in the United States, and also by the authorities of the Mission itself, to devote all our next Good Friday offerings to the General Fund and allow those authorities to distribute the money where most immediately needed.

Our province did nobly last year and have received most hearty credit from the authorities of the Mission. But the present pitiful conditions in Palestine appeal to us to attempt, if possible, still greater things on Good Friday next.

The general public is helping the sufferers in Belgium and in other war-cursed regions. The *Living Church* is securing generous responses to the appeals from Archdeacon Nies for the War-Relief Fund. But we may well be excused, if we confine our offerings, on the approaching Good Friday, to the relief of the sufferers in those regions once sanctified by the presence of the Son on earth.

HENDERSON JUDD,
Hon. Secretary, Jerusalem and the East Mission for the Eighth Province.
Los Angeles, Cal.,
Ash Wednesday, A. D. 1915.

## INCORPORATION.

The Emmanuel Institute of Health has been incorporated under the laws of the State of California. The gentlemen who are the incorporators and directors are as follows: Rev. Thomas Parker Boyd; Rev. Everett W. Couper, Rector of Christ Church, Alameda; Rev. David E. Holt, Archdeacon, Diocese of Sacramento; Rev. Fletcher Cook, Ph. D., Rector, Los Gatos; Rev. W. R. H. Hodgkin, Vicar All Souls, Berkeley; Rev. F. H. Church, Editor Pacific Churchman; Rev. George E. Weagant, Superintendent and Chaplain Crocker Memorial Old People's Home, San Francisco; Mr. Robert J. Elliot, Berkeley, and Mr. Addison N. Clark, Alameda.

The officers of the corporation are: Rev. Thomas Parker Boyd, President; Rev. E. W. Couper, Vice-President; Mr. Robert J. Elliot, Secretary and Treasurer. The main office will be 166 Geary Street, San Francisco.

The purpose of the new corporation is to carry out on a larger scale the work which has been going through the demonstration stage for the past few years. The corporation plans to enlarge the publishing interests so as to provide a large assortment of reading matter at a reasonable price so that there may be widespread knowledge of the Church's healing message and methods.

It further plans to furnish a lecture course by expert men who can state the working truths and methods of Emmanuelism in such a way as to make them acceptable and helpful to rational people.

It further plans to get together funds to establish an experimental sanitorium. The steady and increasing demand for a sanitorium makes it imperative that such a work be arranged for at the earliest possible date. The first plant will be experimental, and after its work is proven then the permanent institution will be furnished.

It has been the policy of the Institute thus far to try out patiently the methods and statements used until they are proven. The corporation will follow this plan. After four years of testing, the methods and statements of truth used here have commended themselves to a large and constantly increasing circle of people. We have not yet arrived at a final statement of the truth, but we have one that is workable, and that is what counts. Many letters are on file among Dr. Boyd's correspondence bearing witness to the great benefits received from this ministry of health.

In order to give Dr. Boyd a larger liberty of time for lecture work and teaching and clinical work, he will have the assistance of the following clergymen at the office: Monday afternoons, Rev. E. W. Couper; Tuesday afternoons, Rev. Harold Kelly; Wednesday afternoons, Rev. W. R. H. Hodgkin; Thursdays and Fridays, Rev. Fletcher Cook, Ph. D. These men are all trained and experienced in the methods and statements of Emmanuelism, and appointments may be made with them by telephone or letter at their residences or at the Institute.

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# The Eighth Province

## DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Trinity parish, Tacoma, Washington, celebrated its twenty-fifth anniversary on February 10th, by giving a dinner, participated in by 150 parishioners. Bishop Keator spoke on "The Church and the Diocese of Olympia"; S. R. Balkwill, on "Trinity Parish, Past, Present and Future"; Rev. Frank Dyer, on "Fellowship in the Churches," and Rev. F. T. Webb on "City Parishes and Christian Comity"; Col. Garretson, on "Sons of the Clergy." Mr. Walter E. Turrell presided.

## DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

A Boys' Home and Trade School has been founded in Vallejo, Solano County, open to all boys from eight years of age upwards. There is neither creed or color line and each boy will receive the regular public school education and will be taught the rudiments of some useful trade or occupation. He will be required to spend a certain amount of time each day on the ranch and will partake of any of the profits from the sale of work or produce. The Home will be run on the family system. Every precaution and care will be taken for his moral, physical and spiritual development. The payment of $12 per month in advance is required for each boy. Mr. Edward Neale is the superintendent.

## DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The Bishop of Alaska having begun his long trip in the Northern part of Alaska, arrived at Valdez on Saturday, February 6th. On the following day, Sexagesima Sunday service was held in the morning in the Church and in the evening a public hall was crowded by the Church people and the many other admirers of Bishop Rowe—for everywhere he goes he is enthusiastically received by those who realize, though only partially, the vast amount of good he and his helpers are doing throughout the length and breadth of the Territory. The Bishop is only just recovering from a serious nervous breakdown. While suffering from this irksome interference with the duties which were calling to him from the north country, he kept himself in trim by camping out in the suburbs of Seattle and spending his days in building a house.

The people in Valdez, realizing that he ought not to travel alone and that he was doing so solely because of the lack of funds to pay the expenses of a companion, decided that they would try to raise the needed money. The ladies of the Guild had collected $68 by the 11th of February and one of the ladies had borrowed $200 on her personal note. As the rate of interest is 12 per cent it is hoped that some of the many friends of Bishop Rowe in the States will help the ladies of the mission at Valdez to take up this note soon. Contributions toward this object may be sent to the Rev. F. H. Church, 1217 Sacramento street, San Francisco. The Rev. Edward H. Malony, formerly Rector of St. Mary's by the Sea, Pacific Grove, and now in charge of the work in Valdez, started out with the Bishop on the 8th of February to go at least as far as Cordova and Chitina.

## DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

The new Grace Church, Tucson, Arizona, was dedicated by Bishop Atwood on February 7. Some $30,000 has been expended on the church, parish house and rectory.

## DISTRICT OF NEVADA.

During the month of January, an Every Member Canvass campaign was carried on in St. Peter's Parish, Carson City. Four special sermons were preached, and sent during the week to the parishioners not at service. The canvass is not yet complete, as the canvassing committees were not thoroughly organized, but the returns so far received indicate an increase in the offerings for Missions, with a slight increase in the subscriptions for local support.

The District is fortunate in having a recruit to its forces to take up the work in Tonopah and Goldfield. The Rev. Leland H. Tracy, who was offered the post of Canon of the Cathedral in Honolulu, or of Archdeacon of the Isles, has entered into residence at Tonopah. Besides the work in these two organized missions, he will make a monthly visit to Belmont and Manhattan, where there has been an unorganized work for some years past. Belmont is one of the old pioneer mining camps which is having a new lease on life. Years ago there was a strong parish here, and the Church building is still there awaiting the use of the new missionary.

The influence of the Church in a community is not to be judged solely by the services held and the specialized ministrations of a clergyman. In Ely, for instance, a school for Indian children has recently been opened, which is at present attended by about thirty children, for whom no advantages were provided previous to this venture. The school is held in a room provided by the county and is taught by a teacher who is paid by an appropriation secured from the Federal Government. All this is the result of the interest and effort of the missionary in charge at Ely. It was his activity which aroused some of the people to the need for doing something for these Indian children, who were not welcome in the public school, and which led to the matter being brought to the attention of the Indian authorities, so that the money was obtained for the teacher. Had it not been for the Rev. Mr. Gunn, it is doubtful whether this arrangement would have been brought about.

The Bishop continues to make the rounds of the various missions, having visited during the past month Tonopah, Goldfield, Las Vegas, and Dayton. He reports that in all these places the prospect of having regular visitations and oversight has awakened renewed interest, which is shown by the success attending the efforts to secure subscriptions for the support of a clergyman, should some volunteer be secured.

## DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

All Saints' Mission, McFarland, was duly organized by Bishop Sanford on February 4th, and the Rev. Thomas Bell appointed to take charge of the work. A church will be erected in the near future and already $1200 is in sight.

On the evening of February 9th, the Bishop's house, at 843 Peralta Way, Fresno, was the scene of a very delightful reception, when Louis Childs Sanford, Bishop of San Joaquin, and Mrs. Sanford entertained the members of the congregation of St. James' Pro-Cathedral and personal friends. The attractive new home reflected the spring season in its appointments, and together with many potted plants and greenery, pink carnations of various tints were arranged in the living room, while the dining room, where refreshments were served, was aglow with yellow blossoms, the table being covered with a yellow cloth, and having a large cluster of daffodils and jonquils for its center ornament.

A stringed orchestra provided music during the evening, and a delightful feature of the evening was the group of songs given by Mrs. Montgomery Thomas, who was assisted by Mrs. Jesse Blattenberger at the piano.

*The Church at Valdez, Alaska and the Missionary's Daughters*

# Panama-Pacific International Exposition

The Greatest Exposition in American history and in the world's history was opened with a record-breaking attendance on Saturday, February 20th. The daily press has given the opening ceremonies in detail. The following facts may be of interest to our readers:

The Exposition occupies a tract of 635 acres on the shore of San Francisco Bay with the natural amphitheatre of the hills of the city and bay counties as its setting. This area has three natural divisions, with the main group of eleven exhibit palaces in the center, the amusement concessions to the east and the pavilions of the participating States and foreign nations to the west. Still further to the west are situated the live stock section, the athletic and aviation fields and the mile horse-racing track.

The completed Exposition, opened on February 20th, represents an expenditure of approximately $50,000,000 at a conservative estimate. This figure is composed of the following items:

$4,000,000—Raised at the famous meeting of San Francisco business men in the Merchants Exchange on April 28, 1910, lasting two hours.

3,500,000—Additional subscriptions by citizens of San Francisco.

5,000,000—Tax levied by the State of California.

5,000,000—City of San Francisco bond issue.

In addition to the above amounts, the fifty-eight counties of California have raised several millions to defray the cost of making their several displays at the Exposition; the concessionaires have expended upwards of $10,000,000 in constructing the amusement enterprises of the "Zone"; the 7,000 exhibitors are spending $10,000,000 on the installation and preparation of their exhibits, and the States and foreign nations have appropriated or will expend during the Exposition various sums totaling another $10,000,000. Still in addition to these figures are items of maintenance, or incidental expenditures and removal of buildings and exhibits at the conclusion of the Exposition, which cannot be previously estimated.

All told, there are forty-one foreign nations participating in the Exposition and forty-three States and Territories of the Union. Most of them are represented by separate buildings at the Exposition as well as by exhibits and displays in the various exhibit palaces. None of the nations that accepted the invitation of the United States to participate in the celebration of the Panama Canal have withdrawn as a result of the European war. Several of the belligerent nations, on the other hand, have increased their appropriation since the war commenced.

The foreign appropriations range in amount from $100,000 to $1,700,000, which is the sum that the Argentine Republic has devoted to its participation.

One of the most important features of the Exposition is to be found in the great series of congresses, conferences and conventions that are to assemble in San Francisco between February 20th and December 4th, the opening and closing dates of the Exposition. There are more than three hundred gatherings of this kind scheduled for the Exposition year. The membership of the associations and organizations represents an attendance at the Exposition of more than 600,000 people. The conventions will be in session from three to twelve days each, so that the three hundred conventions represent an average of five convention sessions per day for the 288 days of the Exposition period.

Every variety of activity is represented by the various conventions. Thus, with the Exposition as a world forum, every conceivable line of human thought will have representation. Delegates will be present from practically all civilized nations.

The Panama-Pacific is the first Exposition celebrating a contemporaneous event; the completion of the Panama Canal. Others have been historical commemorations. This distinction led to the determination to have the exhibits of a contemporaneous nature. To this end only products of the last decade—except where there has been no development or improvement within that period in a given classification—are on display. All exhibits, so far as possible, are "live" exhibits; working processes, that is, in actual operation.

More than 60,000 exhibits are contained within the eleven exhibit palaces and every conceivable department of human endeavor in every section of the earth is represented.

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## THE CHURCH AT THE PANAMA-PACIFIC EXPOSITION.

Church people visiting the Panama-Pacific Exposition will find one spot at least in that labyrinth of buildings and courts and fountains and avenues, that belongs peculiarly to them. Entering the Palace of Education and Social Economy through the extreme right-hand door of the great central portal opposite the lagoon of the Palace of Fine Arts, the Churchman finds himself immediately at home in the booth occupied by the society to which by virtue of his very membership in the Church, he belongs. An open rood screen —which after the Exposition has closed its doors will make rood screens for two mission chapels—surmounted by the cross itself, divides a section that has emblazoned on its rear partition the legend, "Domestic and Foreign Missionary Society of the Episcopal Church." In this exhibit is told the story of the work done by the American Church at home and abroad for the extension of Christ's Kingdom. Colored posters depict allegorically the various fields of missionary effort in which our Church is engaged and give the statistics of the missions. Maps of each country show the position of the mission stations and the distribution of schools and hospitals. Models of our mission buildings give a vivid impression of the equipment the various missions have and photographs picture the work that goes on in them. An exhibit of the translations and other books written by our missionaries emphasizes the debt of science and literature to these pioneer linguists, and samples of work done in our industrial schools show how the missionary helps to raise the primitive man to a sense of decency and self respect by arousing within him the realization of his own productivity and latent abilities. Finally in a stereomotorgraph or automatic stereopticon over a thousand slides are shown in rotation.

This exhibit has been placed at the P. P. I. E. by the Board at the request of the Eighth Province. In this great country of ours New York and the headquarters of the Church Organized for Missions—which is all that the "Domestic and Foreign Missionary Society" and the "Board of Missions" really means—seems very far from many parishes and dioceses. Comparatively few Church people are able to visit the Church Mission House or are present at meetings of the General Convention. Therefore it seemed well to place in San Francisco, the Mecca of travelers during this year of 1915, an exhibit of the missionary work of the Church that a knowledge and an intelligent appreciation of our duties and responsibilities, of our triumphs and our needs in the Conquest of the Kingdom, might be extended and that many children of the Church might be enabled to realize their part and share in "the joy of bringing in that day toward which all creation moves, when the earth shall be filled with the glory of the Lord as the waters cover the sea." (quotes sic).

This little cross-surmounted booth in the Palace of Education is proving the rendezvous of Church people at the P. P. I. E. There are comfortable chairs and stewards ready to answer questions. There is a guest-book in which it is easy to see what Church people from far-away have visited the exhibit during the past days and thus to enable them to get into touch with friends whose presence in San Francisco might not otherwise be realized. Information concerning the Churches and the services in San Francisco and the cities around the Bay may be obtained here. Opposite the section occupied with the missionary exhibit is the exhibit of the Girls' Friendly Society; and in the section across the aisle occupied by the Federal Council of Churches, the Social Service Commission expect to place their exhibit.

Although one of the staff from the Church Missions House in New York will be in charge of the exhibit for the first few weeks of the Exposition, the management of the exhibit will soon devolve entirely upon a band of volunteer stewards who act alike as hosts and as demonstrators; who will welcome the visitors to the exhibit, and who as far as necessary will explain the exhibit and answer questions. Meetings for these stewards are being held in San Francisco and in Oakland during Lent, but the exhibit is so arranged that any Churchman who reads his Spirit of Missions and follows the missionary activities of the Church, will readily grasp the significance of the exhibit and be able to help the visitors to understand what the various displays signify. A committee of clergymen and a committee of Churchwomen consisting of the Rev. Edgar F. Gee of Oakland, the Ven. Archdeacon Emery and Dr. Powell of San Francisco, and of Mrs. A. L. McLeish, Mrs. C. E. Holmes, Miss Fiedler and Miss Cora Smith, are arranging for these stewards. The clergy of San Francisco and the cities around the Bay, and when possible clergy from other parts of the Province who happen to be in San Francisco during the time of the Exposition, will take charge of the exhibit for periods of a week each. The time for the stewards is arranged in different ways—some will serve all their time during the week their parish clergyman is in charge, while others have volunteered to serve a day or two days a month throughout the time of the Exposition. Men will act as stewards on Sundays and holidays and women on other days.

Although many of the stewards will be drawn from the parishes in and around San Francisco, it is the hope of the Educational Secretary of the Board of Missions who has arranged this exhibit, and of the committee in San Francisco, that men and women from all over the Eighth Province will share in the responsibility and the privilege of serving as stewards. The responsibility for this missionary exhibit is Provincial since the request for the exhibit came to the Board of Missions from the Province. It is difficult for a sufficient number of stewards for the entire ten months to be drawn from the diocese of California alone.

But more than this,—the exhibit offers a splendid opportunity for Churchmen and Churchwomen to study the missionary work of the Church, and no casual visitor will derive quite the benefit and the interest from the exhibit that those stewards will who for one whole day, and as many more as possible, spend their time in careful study of the exhibit. The members of the committee and the clergyman in charge for the week will be ready to help these stewards understand the exhibit.

Therefore any Churchmen and Churchwomen who are planning to visit San Francisco during the Exposition and who are willing to volunteer a day or more of their time as stewards, are asked to send their names to Mrs. A. L. McLeish, 734 Bush street, San Francisco with the dates of their stay and with their San Francisco address as well as their home address. They will receive from her notice of the time when they are asked to serve, and also a permit for free entrance into the Fair grounds for the day they act as steward.

In the Diocese of Los Angeles a committee of the Woman's Auxiliary with Mrs. Thaddeus Lowe, 1300 Garfield avenue, South Pasadena, as secretary, has been appointed to arrange for stewards from the southern diocese.

Even, however, if they are unable to act as stewards, no Churchman or Churchwoman should visit the Exposition without finding that little spot that is peculiarly their own, and seeing amidst all the exhibits depicting the material and intellectual and aesthetic advance and achievement of mankind, the story of the greatest advance of all —the advance of the Kingdom of Jesus Christ.

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## A CHRISTMAS EPIPHANY.

The third Sunday in Epiphany was observed in Calvary Parish, Santa Cruz, in a manner rather unique in these parts but along the lines of services quite frequently mentioned in the Church papers during the last few years. The celebration consisted of a belated "giving-Christmas" and an Epiphany procession in honor of the "Feast of Lights" conducted by the rector, teachers and children of the Sunday School. Evening Prayer in this parish is said at five o'clock. On this Sunday, instead of having the Church school assemble in the morning, the teachers, children, parents and friends were asked to come to the five o'clock service. In spite of a heavy storm of rain, the church was nearly filled. First the regular service of Evening Prayer was said, using the lessons allowed "for services in the interest of children." The offerings were taken and the services closed in the usual way, but instead of a sermon, the following plan was carried out.

On the preceding Sunday the children had been told what is meant by a "giving-Christmas," and each child was asked to bring some present on the following Sunday at the five o'clock service. "If you can't bring anything else, wrap up a potato in a package and bring that." We have a large per cent of poor children, but every one brought something. A special block of seats was reserved for the school, each teacher holding the aisle seat at the head of her class. At the time usual for the sermon a small table and a large basket were placed on the Chancel platform by some of the larger boys, who remained standing there. A brief explanation of a "giving-Christmas" was made, and then, beginning with the primary, each teacher led her class in procession up onto the platform. As they passed the basket each one dropped in a package and the boys in attendance gave to each child a wax taper and to each teacher a candle. While this was going on the choir and congregation sang hymn 65. Each class came by in succession and marched on down the church, so that after all had made their offerings the whole school, class by class, was found lined up in a long procession extending down into the baptistry at the end of the church and back into the main aisle again.

Thus everything was ready to start the Epiphany procession of the "Feast of Lights." The rector then came down into the body of the church, and standing as near as he could to the center of the ranks, he explained as simply as possible the symbolism of lights on the altar, and as used in some other ways in the services of the Church. This was all done by a sort of catechism. The children had not been coached nor in any way prepared for this. But it was astonishing how much general Christian and Churchly knowledge they showed and how quickly they grasped the significance of the symbols—although this latter point is not at all astonishing to anyone familiar with the "psychology of children." (But "psychology" seems to be a word to conjure with these days!).

The rector then took the "Gospel Light" from the altar, lighted it from one of the "Vesper Lights" (so-called), and brought it down into the church among the children. "What does this represent?" "God's Light coming down into the world!" (No delay over the answer.) "If we have the Light of the Gospel what does God expect us to do with it?" Quick as a flash a ten-year-old boy answered, "Take it into all the world." Here the rector endeavored to instill a little missionary doctrine into the congregation. He then, with his Gospel candle, lighted the smaller candles of the teachers, and they then lighted the tapers of their classes. While this was being done a running fire of explanation was kept up to the effect that as the teachers received the light of knowledge from the Church (as represented by the priest), so the children received the light of the Gospel from their teachers.

Then while the choir and congregation sang hymn 62, the procession of lights was led up the church, onto the platform and past the gifts, down the aisle, through the baptistry, up to the front, and into the seats of the classes. Then the children were told to blow out their lights—"all together"—but not the teachers. "Now, children, you are out in the world. If you want the Light of the Gospel where can you get it?" "From our teachers!" They saw that at once. The teachers then put out their candles, the big altar light still burning in the hands of the rector. "Now where would the teachers go if they wanted light?" The proper answer was forthcoming at once, and was followed by a brief homily on how the Church is always in the world holding up the Gospel of Him Who is this dark world's Light. The services were then closed in the usual way, and the tapers, etc., were deposited on a table by the door as the school filed out.

This is, of course, but the barest outline of what was done, and the whole service was but a bare outline of what might be done, especially if the services were in a parish hall when more of the elements of a miracle play could be introduced. There should be, for example, three large boys dressed as the Three Kings, bearing incense and gifts; there should be some kind of a "manger," instead of a bare basket; the procession should be headed by the Sunday School Crucifer and choir, in vestments; each class should have its banner, and then, in a large church with side aisles, the congregation might join in the procession if they were willing to "become as little children" in the spirit of religious play and devotion. The service held in Calvary Church, which has scarcely any room for such a thing, was hurriedly arranged and no instruction given to the children except "do as you are told," but the whole thing went off without a hitch —even if it was held a month too late!

Well now—there is the question, "What's the use?" No one who really understands children would ask it: but still there is a strong probability that it will be asked. In the first place it might be stated that such a thing had never been seen in Calvary Church before. In the expectation of some criticism the rector said to the congregation: "If you see anything you don't like, just remember two things: First, that I am dealing with children, whose minds have not been spoiled by prejudices; and second, that children will learn from a symbol as quickly as lightning crosses the sky." As yet not a word of criticism or question has reached the clerical ear, and an effort has been made to find it in the highways and byways. Nearly everyone had a favorable comment to make at the church door. The very man whom the rector had thought would surely object, remarked in a very happy tone of voice: "I have not seen such a service since I was a five-year-old boy in Germany."

Further, a number of strangers were present. A Methodist woman remarked to one of the wardens, "I learned more about the Gospel this afternoon than I have heard in a long time." As for the children—one would travel a long way before seeing as happy and proud a line of faces as they showed in the procession; they enjoyed themselves immensely—and where better could they enjoy themselves than in the church engaging in what may be called "religious play"—if one likes. And surely their procession for offering gifts to the Christ Child, for Him to send, by His Church, to the children in the Maria Kip orphanage, will have impressed on their minds the idea of an unselfish Christmas. As for the procession of lights, will they ever forget it? Not soon at any rate.

One little boy who was in the congregation with his mother, tearfully grieved because he wasn't in the procession with his little friend whom he saw there, would not be consoled until assured that he could be in the procession next year. And if you wish to know Who is the Light of the world, ask one of the children of Calvary Church Sunday School! Incidentally a large barrel of gifts has been shipped to the Sisters of S. Saviour.

E. H. McC.

# The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

**The March Diocesan Meeting** will be held on Monday, March 1, at 2:30 at the Cathedral Chapel.

**A Quiet Day for Women** will be held under the auspices of the Woman's Auxiliary at St. Stephen's Church, San Francisco, Tuesday, March 16th. The service will be conducted by the Rev. Walter H. Cambridge, Rector of St. Matthew's Church, San Mateo. The Quiet Days, usually in Lent, have been greatly appreciated in past years as seasons of spiritual refreshing, and many women will be glad to avail themselves of the coming opportunity. The programs will be sent to the Parish Branches, that full announcement may be made on the Sunday preceding.

The account of the Missionary Exhibit at the Exposition should be of interest to every member of the Auxiliary. It will be found in this issue. Many of the Auxiliary members have volunteered for service as stewards, and it is hoped many more will help in this way.

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## SERMON AT THE SEMI-ANNUAL MEETING OF THE WOMAN'S AUXILIARY, JANUARY 29, 1915.

> In quietness and in confidence shall be your strength.—Isaiah 30:15.

My Friends! "Quietness" is a rare virtue. I do not mean by quietness a "shrinking violet" sort of *timidity*. That mid-Victorian ideal of womanliness is out of fashion. I mean by "quietness," *poise of mind, dignity of soul*, the *unruffled serenity* of a nature undisturbed by the fag and fret of common life—the *brave courage* of a nature unspoiled by the slings and arrows of outrageous fortune. Such excellence of character is rare. True! Most of us have within our nature the *desire* for peace and quietness. To be quiet is our one passionate wish. Yet few of us attain our desire or learn the gracious art of living above the vexations of life. Why? Simply because we do not realize that the human soul is exquisitely poised—that life is an art. You know that very little causes disturb your moral and spiritual equilibrium. You know, and I know, that very slight physical, mental or moral disturbances will cause *restlessness* and *worry*. It is hard to be patient and do the day's work. Our aches and pains give us the blues. Our yeasty temper, our stubborn self-will, our blind conceit, the strain and stress of domestic and public life reduce us to misery, and sometimes to tears. I speak in general terms. I realize, too, from personal and professional experience that each soul has its own burden, its own faults, its own distress. Most of us keep up a cheerful pose; but, to tell the truth, we are not as happy as God intends us to be. We are torn by temptation, vexed by temper, hindered by temperament, haunted by doubts and fears.

I can imagine that some of you are impatient with this morbid soliloquy. One critical person asks: "How can we be quiet and serene in the midst of the changes and chances of mortal life? Sickness, sorrow, shame and suffering dog our footsteps from the cradle to the grave. Ill health descends like a blight upon some families! Disappointment and distress depress many a gentle soul! Life seems to be a lottery—few draw the prizes. Most of us live close to the border line of respectable poverty. And at the end of life—in black mystery—lurks the figure of Death. For the life of me I do not see how one can be *quiet* and *serene;* to believe in a Providence keeping watch and ward is increasingly difficult; and as for the end of life, I have no proof that it does not mean ignominous extinction."

That sounds a little morbid, too. But it is a true expression of much modern skepticism about life.

Whether true or not—I feel sure that even the most faithful among you yearn for deeper faith. We all feel the need of light to enable us to walk the way of life. We all know our bitter need of strength to enable us to meet with dignity the problems and perplexities of human life. Question?

How may we keep our faces smiling and our souls serene? How may we learn to be quiet?

Quietness, in part at least, is a matter of *harmony*. (a) A sound mind, a healthy body, clean wits, and a decent conscience make for harmony in our nature and help to shield the soul against unrest. In other words, *the secret of quietness lies within ourselves*. Much of our unhappiness results from sheer, wilful stupidity. For instance, we eat and drink things which disturb our perfectly good, natural capacity for digestion, and then proceed to curse our fate. Or we blame our position, or the wretched husband, or the children, or some other evil influence, for our burdened and unhappy moments. Yet *temper, selfwill, perversity, bad habits of life and thought* are often the *unrecognized causes*. If you, yourself were calm and quiet, and your life and thought were well ordered, all circumstances and conditions in life would be subject to your will. *You* would dominate—not they. It is useless to cry out for some mysterious outside power to come to our rescue when we do not try to help ourselves. *Self control* is the first principle in the art of living in quietness, etc. That is not new thought. The theory of quietness is, at least, *twenty-five centuries old*.

(b) Some of us are limited in the pursuit of happiness by weakness, temperamental or acquired, and by our own bad habits of life. We know the right. We constantly think, do and say the wrong thing. God's law is written plain in nature, in the judgments of our own conscience, and in the tragic records of human sin and misery before our eyes. Yet we flout both law and love. We take chances. We give way to temper, impatience and self will. And when we most desire to do *right*, we fail— ignominiously, ingloriously false to our honor and our religious profession.

Our storm-tossed, restless, unhappy lives! In the inner privacy of our own soul, how sad, how tragic, how terribly incomplete we feel. Where lies the remedy? *In moral integrity*. We must learn to think honestly, to speak truly, to live as in the sight of God, to let the fire of love consume all the dross of our nature, for the sake of others to consecrate ourselves—body and soul and spirit.

*Moral will* is important to peace. (c) And so is harmony with others. Very good Christians are human enough to be disagreeable. The strain and stress of domestic life test to the utmost the patience and poise of men and women. Sheer self-indulgent wilfulness, however, often disturbs social harmony. If we were as gracious at home as we are in conventional society, how charming we should be! The terror of disagreeableness is that it becomes a habit. It breeds ugly thoughts, bitter moods, angry words and strife. Silence is golden. Mrs. Rainey, in the Irish play, says of her garrulous, disagreeable husband; "Let him talk, it will keep him quiet." If we only had confidence in our point of view and left argument to the other party, it would often make for concord. In *quietness* and in confidence shall be your strength.

Quietness, then, is a virtue gained by *self-discipline*. It is not a gift of the gods to favored souls. It is an excellence of character won by sensible habits of life, moral self-control, a peaceful conscience and a consecrated will.

But I recognize that we may gain this virtue and yet not be *spiritually* at rest. If we are to keep our heads above the choking terrors of doubt and despair, we need assurance that human life has end and purpose. Physical life is not a sure foundation for a philosophy of quiet. We are weak creatures at best. The normal span of life is only three score years and ten. Is death the end? Nature may be a gracious mother. But her laws are cold and inexorable. Out of the dark mystery of time we were born. What of the dark mystery of eternity? Today I rest my life in love and feel secure. Tomorrow, my dear one lies dead. Can I rest secure in love and say?

"Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death
And Love can never lose its own!

Yes! *I can say this with confidence if I believe that God is Love*. But this assurance rests on faith. Faith that behind the pain and puzzle of this mortal

life is eternal goodness. Faith that *God* —not *force*, or *fate* or *energy;* but *God, one who feels, and knows and understands*, rules and reigns. Faith that He, watching over Israel, slumbers not nor sleeps, Faith that He, the Maker of heaven and earth is "our Father." Faith that even sorrow and affliction and poverty and temptation, all things, etc. Here is profound truth.

*Peace is the calm, etc.* There can be no quietness or confidence in the *materialistic* or *mechanistic* view of life. Only blind submission. Christianity teaches us that our lives may be *serene, because God is over all*, animating all life, inspiring our life, leading us ever into new and deeper knowledge of the things of the Spirit.

Sometimes I wish that in our public worship we could imitate the Quakers or the Methodists and listen to testimony. I believe that here today are women who could speak eloquently of their experience of the love and providence of God, who could tell us that the *quietness* and *confidence* of an assured *faith* brings *strength to walk* and not grow weary, to *run* and not *faint*. Especially those who are older could tell us these things.

There is nothing in life so charming as the serenity and quiet dignity of age. Happy the man, happy the woman, who as the sun begins to sink behind the western hills can say:

Far on, from hill to hill, my road runs,
O my Friendliest Friend,
Less free my plodding feet, less sure
my step, less keen my sight,
Yet in the fading West keep for me to
the end,
Thy morning pledge—"At evening time
there shall be light."

My friends, in quietness and confidence shall be your strength. Strength we all need. Strength of *mind*, of *heart* and *will*. God will give us strength according to our need. In a few moments you will hear these wonderful words:

"Draw near with faith and take this holy Sacrament to your comfort."

To comfort means to "brighten," "to brace up," "to encourage," "to strengthen." Here lies the true genius of Holy Communion. This holy sacrament is no mere stirring of emotions. *By this means the soul* is *fed*. Under the forms of bread and wine we receive the spiritual principle of Christ's manhood. The comfort of this sacrament lies not alone in the pious commemoration of our Lord's death—not alone in the ideal of oneness with one another. The strength, the comfort of Holy Communion lies in the deep, profound fact that by this means we are made one with Christ and through Christ with God. Here is the rock of our faith, the foundation of true spiritual *confidence*. And so I bid you to this blessed sacrament. "Draw near with faith, and take this holy sacrament to your comfort." Come, unworthy and unquiet though you may be, and you shall see a vision of the Father's face and taste the sweetness of your Saviour's love. So come! imperfect though you are, and you shall go away uplifted, etc. Come! and here gain strength for your own life, its struggle and care, for your work in the Church and in the home. Come! and you shall find "peace," God's gift to every soul which has learned the truth. We sing: "In *life*, in *death*, O Lord, abide with me." God will give us strength even for the bitter end.

Then, when the evening shadows fall, in *quietness* and in *confidence*, we shall lay our burdens down, and with faith and trust sing with the poet the Song of Hope:

Sunset and Evening Star,
And one clear call for me:
And may there be no moaning of the bar
When I put out to sea.

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## THE SERVIAN RELIEF FUND.

A Committee on Relief of our Servian fellow Christians, composed of twenty-three of our Bishops, Bishop Darlington of Harrisburg being chairman, Rev. R. D. Hatch, Southport, Conn., secretary, Rev. T. J. Lacey, assistant secretary and Mr. Charles G. Sanders, treasurer, 95 Milk street, Boston, has sent out an appeal to the Church people of America for prompt and liberal assistance in relieving the distress of the starving poverty-stricken women and children in Servia, Hungary and the Balkans. It says: "This dreadful conflict has fallen upon this little nation when its resources were well nigh exhausted by the late Balkan war. The Committee has undertaken to secure funds which will be forwarded through Fr. Sebastian Dabovitch, the leading Servian Christian in this country to the proper accredited committees of distribution." Fr. Dabovitch, who is well known in San Francisco, says: "This fund will help the Serb poor in Dalmatia, Bosnia, Macedonia, Montenegro, Servia, and Hungary, who cannot be reached by the Red Cross." Bishop Nichols is a member of the committee. Fr. Dabovitch attended some of the services and sessions of the late Diocesan Convention and will be glad to give desired information about the untoward conditions in his home country.

In this connection, we would ask the clergy and church people to endeavor to seek out and invite and welcome to our churches all Servians who may be living in their neighborhood. Many of them are "strangers in a strange land" and need the encouragement of us fellow Christians. And the same may be said of the Armenians of whom there are many in California. They naturally look to our branch of the Catholic Church as more nearly approximating their own and we should take a friendly interest in welcoming them to our worship.

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## Big Men of Nation Go to Church. Get the Habit! Join the Procession!

IT is deplorable, but nevertheless true, that there are men who think it savors of effeminacy to be seen often in church. These men should awaken to the error of their ways.

The really strong men, the men of the nation, are constant churchgoers. They rarely miss a Sunday. The story is told of a great composer who on one occasion was accorded a magnificent ovation. The audience cheered him for fully five minutes. It was a tribute calculated to turn any man's head. Then there came cries for a speech. The composer faced the great multitude of his admirers and said:

"'WHAT DOTH IT PROFIT A MAN TO GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?'"

THAT WAS ALL. THE AUDIENCE WAS ELECTRIFIED. THEY KNEW THE DEEP RELIGION OF THE MAN AND GRASPED THE SIGNIFICANCE OF HIS REMARKS. THE OVATION THAT WENT BEFORE WAS AS NOTHING COMPARED TO THAT WHICH FOLLOWED. THAT GREAT AUDIENCE DIDN'T THINK THIS MAN EFFEMINATE. HE WAS BIG ENOUGH TO PROCLAIM PUBLICLY HIS FAITH IN GOD AND A HEREAFTER. IT IS THE WEAK RATHER THAN THE STRONG MAN WHO, WHILE PROFESSING A BELIEF IN GOD, REMAINS AWAY FROM CHURCH. IF YOU BELIEVE IN GOD, PRACTICE YOUR BELIEF BY GOING TO CHURCH. GOD DOESN'T ASK MUCH OF YOUR TIME.

Don't delay GOING TO CHURCH. Start in next Sunday. Get the habit. You'll find it is not a hard task. Join the procession. By going to church you set a good example to your neighbor. It will set him thinking. You will please your wife, your mother, your sister. It will fill them with happiness to see that you are on the road to righteousness. And be honest with yourself. Don't you know you are a lot happier after an hour with God?

GO TO CHURCH!

# The Pacific Pulpit

## REV. HALSEY WERLEIN, JR., ON REDEMPTIVE POWER OF CHRIST'S KNOWLEDGE OF INDIVIDUAL.

John 1:48: "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

The words which our Lord applied to Nathaniel are words that He might have applied to any individual at any time under any circumstances. I quote them not as a handle to any characterization of the life of Nathaniel, but simply as a commentary on the way in which He reveals Himself to every life.

There are experiences in every life which are inevitably leading the man to Christ, though at the time he is ignorant of Christ and merely feels that the experiences isolate him from the lives of his fellows. These experiences are always critical, that is they are always re-agents upon character, frequently they are supreme crises in life.

To some such great spiritual event our Lord was referring in the words "under the fig tree." We are apt to wonder cursorily what the experience could have been. We can answer only in terms of our own spiritual biographies. Nathaniel doubtless met at the time, shaded by the fig tree, from the sultriness of the glaring noonday or hidden there in the nocturnal silences from the noise of human interruption, some great crisis of the intellectual or moral or spiritual life.

It may have been a new mental horizon that opened before him. It may have been the vision of truth as it had never been revealed to him before, overturning all the earlier standards of valuation and changing his entire conception and purpose of life. The experience must have done for him what it is apt to do for every fearless thinker. It must have given him a sense of remoteness from those who had shared his earlier ideas. Every Parnassus of thought must inflict its doom of solitariness and gloom.

### Many Silent Battles Waged.

It may have been a struggle with temptation, met in pain and evidenced in after years by scars. Such struggles, like the wrestling match of Jacob by the ford of Jabbok, must be experienced alone. The world cannot understand them, takes no account of them, has little sympathy or help to offer. The man who fights seldom confides in the men about him. He prefers the grandeur of single combat. He works out his destiny without the knowledge of his fellows. The world doesn't even know that any contest is raging. When the warrior fails, public opinion consigns him to his doom. That he sweats drops of blood in the agony of the battle, that mayhap for years he resisted the tempter, that he in his downfall hates the weakness and yearns only for height from which he descended, it cannot know. Nor does it behold the moral greatness of those mediocre lives which are being accomplished about us everywhere, which in their simplicity of soul are maintaining the fight and are leaving to posterity honorable names. It thinks of them as of those too weak by nature to feel the upsurging of bestial impulse or to confront the dark specter of hate or doubt.

It may have been—this experience of Nathaniel under the fig tree—the deep longing of his heart of hearts for communion with God, to feel in the Divine heart the compassionate pulsing of a father's love. It may have been the yearning of his spirit for the Divinely Human Friend, who should come as the redemption of those who waited for the Hope of Israel.

### Christ Understood All.

In any case, the world could not know of that experience, and Christ did know, Christ saw him under the fig tree. Christ had the insight into his life which made it no longer a thing apart but a blessed communion. And the first revelation which came to him of Christ when, doubtless through this very experience, he was led to Him, was that always Christ had known, that Christ had understood all, even perhaps what was still veiled from his own comprehension.

It is so in every life. Every revelation of Christ declares to it that from the beginning He has known all the weakness, all the sin, all the failures and inefficiency, all the crumbling of hope and courage, but at the same time He has seen the spiritual aims and longings, too. The world cannot see them, but He sees them.

He possesses thus not merely insight into the real humanity, but a redemptive faith in all that humanity is ultimately to become in Him. You and I recognize ourselves in our weaker characteristics. We know the clamoring of the baser self, the claims of the ego, the indifference to the high purposes of the spirit. But He refuses to let them define us. It is not what we are that He beholds, but what we would be. He sees the faint spark in our cold lives and understands all the fire of enthusiastic devotion that can be kindled in that feeble glow through His faith in the ardent possibilities of our lives. He detects not merely the negative record of the past but the Divine potentiality of the future. He reaches thus every life with transforming power.

We speak of being saved by faith in Him, but have we ever known the full significance of what that faith in Him really means? It must mean not merely faith in Him as a unique personage manifesting to us truth and power beyond human experience; it must mean, in the Divinely human significance of the incarnation, faith in Him as so identified with our human life that we can never think of Him without at the same time visualizing the image of our own true humanity, and can never turn our eyes upon ourselves without seeing, not the littleness and insincerity and selfishness and dwarfed ideals of our own meagre lives, but the greatness and heroism and the Christliness of those lives as He would have them to be, and as His faith declares that some day they will be in the transforming power of His own Divinely human life. Thus it is not only our faith in Him, but the knowledge of His faith in us that redeems us and glorifies our lives.

### Sublime Courage Demanded.

Such a faith demands sublime courage. But it is this faith that you and I must likewise possess if we are to help humanity. We see everywhere about us the lost, but oh, it is not that they are lost; they are simply not yet found! We see everywhere the frivolous, dissipating in ephemeral nothings Divine powers, but we must recognize them, through His eyes, as the children of God. We see about us on all sides the sensual, but we must gain a larger insight into their natures and behold as the underlying motives of their lives the potentialities of these misapplied energies in the ministry of the spirit, when Christ's faith and ours in them has called them to Him! We see the outcast, but the sight of them should tell us not that they are contemptible and accursed, but merely that they need a helper.

A little poem, that was written in connection with the "Big Brother Movement," illustrates the redemptive power of faith in the divineness of human life:

"What have I said to make you sad,
Big Brother?
What do you care for a kid that's bad,
Big Brother?"

"The city is full of temptation still,
Df the things that hurt and the things that kill;
If I don't care for my boy, who will,
Little Brother?"

"Will you take me back as you said you would,
Big Brother?
Will you stick to me till I do make good,
Big Brother?"

"There's never a thing you say or do,
To shake the faith I have in you;
We started as pals—we're pals straight through,
Little Brother."

"What do you hope I'm going to be,
Big Brother?
What do you see in a kid like me,
Big Brother?"

"I see the child that the feet, rough shod,
Of the streets have trampled and torn and trod;
I see the very image of God,
Little Brother."

Will the Readers of The Pacific Churchman kindly mention advertisements seen in this Issue when making purchases as the Trustees want to prove to the business community that advertising of this sort is a good business proposition.

# "One Day's Income"

As we go to press, we receive the following important message from the Church Mission House, New York:

To each member of the Church:

It is necessary to raise $400,000. This is to be in addition to the usual offerings for missions. It is made necessary because of the gifts of the Church through your Board of Missions have been insufficient to meet the present needs.

How has this critical situation come about?

(1) Because of increased obligations in part ordered by the General Convention.

(2) Because the very success of our missionaries has created new obligations which the Board has been compelled to accept.

(3) Because the Board can never know in any one year exactly what the receipts will be and as a matter of fact only once in the last seven years has the income equalled the expenditure.

In view of the facts, your Board of Missions at its last meeting appointed a committee to secure the help of every member of the Church in giving an Emergency Fund of $400,000.

We are encouraged to ask this by the fact that the laity of the Church have already suggested some such action. One of them writes:

"I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, is it enough for the Board of Missions to say: 'There ought to be no retreat?' Should it not rather declare 'There must be an immediate and determined advance?' Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?"

This layman offers not simply to give one day's income but the income of one day for each of twelve months in addition to his usual missionary offerings.

Will you enlist in this campaign? If so,

1. Will you join us in prayer that we may have vision and faith and may learn the joy and blessing of sacrifice? Deeper far than the need for money is the need for devout prayer in the Name of Our Lord.

2. Will you, in addition to your usual missionary offerings, give during Lent, if possible, or not later than June 1, 1915, at least one day's income?

3. If this is impracticable, will you make an equivalent self-denial offering?

Of course many can do much more than this.

(1) The members and officers of the Board are taking the lead in contributing, and have already given over $10,000.

(2) The employees at the Church Missions House have pledged one day's income.

(3) The missionaries on furlough are planning to do the same.

(4) Wherever the idea has been suggested it has met with a unanimous and cordial response.

Will you not join in this?

All gifts sent to your Board of Missions for the Emergency Fund will count upon the apportionment of your parish and Diocese unless you request otherwise.

For all your loyal help in the past by prayers and gifts your Board of Missions thanks you most heartily. We are facing a new world of opportunity, of danger and of duty. Upon your Board of Missions has been placed the responsibility of leading the Church forward.

Will YOU follow?

DANIEL S. TUTTLE,
Presiding Bishop.
ARTHUR S. LLOYD,
President Board of Missions.
EDWIN S. LINES,
Chairman Emergency Committee.

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Bishop Roots of Hankow on November 14th celebrated the tenth anniversary of his consecration. The occasion showed the splendid loyalty and remarkable unity of the Chinese and foreign members of the mission staff in the district, and gave them an opportunity to express their loyal respect and sincere admiration for their beloved leader. Christians of all names in Hankow joined in the demonstration and the special services held were largely attended. The fruitful labors and able leadership of the bishop endeared him to all the Christians of Central China.

The Board of Missions is asking each member of the Church to join in raising an Emergency Fund of $400,000 to meet the anticipated needs of the present year and to place our missionary work upon a safe footing. This is to be in addition to all missionary offerings. It is hoped that many personal gifts of considerable size may be made. To these each member is asked to give one day's income during Lent if possible, certainly not later than the 1st of June. Already everywhere the suggestion has come it is meeting with a cordial response and the probabilities of its success are excellent.

Specific instances of generosity among the very poor are often seen in our distant mission work. Bishop Biller of South Dakota recently received a letter from the Indian women of one of his missions enclosing $21.45 for the sufferers from war in Europe, and Archdeacon Stuck from Chandalar Village upon the Yukon, sends $26—"the value of an offering, mainly in weasel skins, taken at the celebration of the Holy Communion in Chandalar Village."

It is frequently asserted that the present opportunity for preaching the gospel in China is unique. As proof of this is seen in the result of an Advent Mission, conducted in St. Mark's, Wuchang. Every night for two weeks the Church was crowded to the utmost, and the second week overflow meetings had to be held. These were not sight-seers but persons really interested in "the doctrine." A large number of inquirers resulted and the missionary staff of this Church found themselves fully occupied in giving interviews and instructions. Among others a number of soldiers presented themselves to the missionary and asked to be entered into a Bible class.

Canton has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chang King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.


MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

Diocesan House, 1217 Sacramento St., San Francisco. Telephone Franklin 341

Mission Study Literature.

Senior Class Book: "The Social Aspect of Foreign Missions," 40c; "Gospel and Government," 75c; "The Light of the World," 60c; "Then and Now," 60c; "Christianity and Civilization," 50c; "Suggestions to Class and Meeting Leaders," 5c each. All of above, $2—postage extra.

Junior Class Book: "Building the City," 35c; "Hints to Juniors," 5c.

Children's Mission Study: "How the Cross Goes Round the World," 15c; "Cut-Out Pictures," 5c.

The Alaskan Churchman Calendar. 50c.

The Church Missionary Calendar. 30c.

The Alaskan Churchman. $1.00 a year.

The Spirit of Missions. $1.00 a year.

The Monthly Missionary Number of the Young Churchman. 25c a year; 10 or more copies to one address, 20c.

Bible Stories and Poems. 60c.

Bed-Time Stories, "For Your Child and Mine." 60c.

Facts Concerning the Diocese of California. 10c.

Large Map for Class Work. 25c.

"The Enlarged Mission Hymnal," with Chants, Psalms, Children's Hymns and Topical Index. 35c, discount on quantities.

Postage extra on Calendars and books.

Some World Circuit Saunterings, by Bishop Nichols. $2.00.

The Beatitudes of Jesus ($1.00), and The Young Man (50c), by J. Wilmer Gresham.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

What Every Warden and Vestryman Should Know. 35c.

Prayer Books, and Hymnals with or without music.

We can get for you any book published.

Certificates:

Baptism and Confirmation, 25c, 40c and 60c per dozen, postpaid.

Marriage, 7c and 15c ($1.50 per doz.), postpaid.

Our Marriage Vow, 25c, 75c, $1, postage extra.

Holy Wedlock, 50c, 75c and $2.50, postage extra.

The Marriage Service, 25c, postage extra.

Books for Confirmation Classes—10c:

What and Why of Confirmation—Pardee.

What Everyone Should Know, Etc.—Shinn.

Confirmation Instructions—Young.

Manual of Instructions in the Christian Religion—Shero. 15c.

The Narrow Way, 25c. The Call of Confirmation—Smith. 20c.

Communion Preparatory Books:

The Way to the Altar—Pardee. 25c

God's Board (illustrated), 20c.

Before the Altar (English), 35c.

Steps to the Altar—Scudamore. 40c.

Bread of Life—T. J. Williams. 50c. postage extra.

The Sunday School:

Church Catechism, 80c and $1.25 per 100, postpaid.

Bible Lessons for the Christian Year—Gwynne.

The Gospel in the Church—Gwynne.

Sunday School Commission Books.

Joint Diocesan Series: Whittaker, Jacobs or Hartzell.

Promotion Certificates, Class Books, Attendance Punch Cards.

Communion Services and Brasses for Altar. Church Furniture. Vestibule Brackets.

# Literature of the Day

**The Future of World Peace.** By Roger W. Babson. (Babson's Statistical Organization). Net, $1.00.

Since the issue of the present world conflict is essentially commercial, it is most important to give the economic causes of the war the foremost consideration. Perhaps no American is better qualified to deal with this matter than Roger W. Babson.

"His remarkable experience in the practical study of the world's industrial and economic problems," says Mr. Edwin D. Mead, Director-in-Chief of the World Peace Foundation, "and his powerful penetration behind secondary questions to the actual gist and rub of things gives to his presentation of the case a most imperative reality and pith." One of the most striking features of the book is a series of twelve charts which show graphically the justification for Germany's demands, and England's desires to continue her control of the seas.

This book is most timely in that it offers a practical solution for permanent peace and shows what part the United States may play in bringing it about.

**Index to the Works of John Henry, Cardinal Newman.** By J. Rickaby, S. J., B. S. C. (Oxon). Longsman, Green & Co., New York. $1.75 Net.

The best if not the only way of indicating the purpose of this very unusual book is to state it in the words of the author. "I claim that this index be tried by these three questions—'Did Newman say this?' 'Did he ever unsay it and if so where?' 'Are there any notable sayings of his not brought into due prominence?'" "This is not a concordance nor an Onomasticon." It is meant to be a guide to Newman's thought, to the changes of that thought, or as he would have said, to the development which his thought ran through from the first public utterances of the Fellow of Oriel to the last words of the aged priest of the Oratory. The publication of such a book is proof of the enduring interest in all that relates to Newman, his life and his thought and to the student it will be as valuable as it is unique. If it is not intended to be a concordance, the result answers the purpose, while it is certainly very much more than a mere Onomasticon, though that is useful enough in its way. But when one thinks of the long list of Newman's works, of the subtle intricate ways of his thought and reasoning and the radical changes of its development, one wonders that a workman could be found in these hurrying days with enough of the patience of love and the confidence of hope even to think of such a task. It revives the memories of leisurely scholars such as Browning's Grammarian or the "Painful Preacher" who deemed a long life well spent in expository sermons on half the Epistle to the Romans. Father Rickaby is a well known learned Jesuit and students will be very grateful to him. The only drawback is that the book is of necessity based on the "Standard Edition of Newman's works published by Longmans." For the trouble for many will be that they are owners of various editions, beginning with the "Lectures on the Prophetic Office of the Church," 1837. This, with other essays, was republished by Pickering, 1877, as the "Via Media," in two volumes. That is but an instance and one wonders if a plan might not have been devised for solution of such difficulties without making the book too ponderous or too costly. It is marvelous how much has been got into its 156 pages and the price is very small for a work calling for so much labor.

**The Reconstruction of the Church.** Rev. P. M. Strayer. MacMillans, $1.50.

If one had lost all faith in the Divine origin and mission of the Church and declined to the low level of its purely human genesis and the acceptance of methods based on that theory, then such a book as this might be hailed with delight as pointing out the way to supreme efficiency through the adoption of up to date plans for kindling interest and drawing not only the indifferent but the absolutely hostile into the fold. The "Sir Oracle" who delivers his opinion on the outer cover tells us "Dr. Strayer is an experimenter seeking to adapt the Church of which he is pastor to new tasks and to organize and direct its energies for a real ministry to the community. This book records the results of his experiments, indicating through them how the eternal spiritual message must be reclothed to meet the demands of the present industrial age, the program reconstructed for efficiency." The book lives up to its title, and the unknown interpreter, oracular as he is, seems to have grasped its content and the purpose of it. It is a modest program, extremely so, and the author must be a man of his convictions and absolutely sure of their ultimate triumph in the vanishing of the Church of the ages and the speedy evolution of the new one not having spot or wrinkle or any such thing. "Stare super antiquas vias," is clearly to be fossilized, utterly unequal to the demands and exigencies of the present. But in the teeth of the clamor for the new and energetic decrial of the old, it is impossible—for a remnant at least,—to lose faith in the foundation truth that the Church is the perpetuation of our Lord's Incarnate Life, and that therefore, her massage and her methods, which seem to be old, are forever being regenerated, new life streaming through them for every new condition as it arises. The adaptation of Grace to the needs of the varying ages is as much beyond anything the "reconstructive" agency of man can supply as the heavens are higher than the earth. The "Reconstruction of the Church" is at all events rather beyond one man's power to achieve and it may also be beyond his genius to indicate how. In the meantime "Reconstructions" and "Ideals" are waxing as tiresome as impossible things have a way of doing.

**In the Day of Battle.** Bishop Paget. Longmans, Green & Co. 90 cents.

For some years past the Bishop of London has singled out some one book for devotional use during Lent and his word carries great weight because of his own spiritual enthusiasm and faculty of well judging insight. Bishop Paget is one of his Suffragans and wrote at his request "for our edification during Lent." But there is not a trace of being written to order. It is much more like the utterance of one intensely at earnest driven to utterance by thoughts beyond repression, yet chastened, restrained by sound judgment. The author says, "This is only an attempt to seek the guidance of the Lord's Prayer with regard to the present war, the Prayer in itself cannot mislead us." Yet the book is unmeasurably more than even that. For those more immediately concerned in it, the war in all its ramifications is as the Bishop of London puts it, "A drinking of the Cup." But of that Cup every human being has to drink, most of them even to the last drain of it, war or no war, for everyone is called to both Cup and Cross, and there is no absolute discharge from either, and so far as book or counsel can avail, this book will prove of eminent service, first to those to whom the war has brought the "cup" directly to their lips, but no less to everyone who has learned what the drinking of it signifies. It is a book for all spiritual exigencies also, and every one who is trying to live The Life, will find in its pages direction and help and the wisdom that is harvested from varied experience.

**Discovery and Revelation.** Revd. F. H. Hamilton, D. D. Longmans, Green & Co. 90 cents.

A volume of the "Layman's Library," published by Longsman and edited by two such eminent scholars as Professors Burkitt and Newsom. The aim of the library is to bring to the intelligent layman the result of modern scholarship interpreted by a large and constructive churchmanship. The author had previously written a book—"The People of God"—and one gathers from the preface that this volume is a recasting of it for the purposes of this library. The first chapters are occupied with the evolution of the idea of God. The first chapter is "Greek and Roman Polytheism," next, the "One God Who Survived the Rise of Greek Philosophy," and so on. It is as the subtitle says, "A Study in Comparative Religions" and that is correct, but the study is the elaboration of the belief in God as developed in Old Testament times, the Messianic conception, and the revelation of God through Christ our Lord. It is a very able, well written book and ought to find many readers among laymen who want to know something beyond what they are told.

**Christiana and Her Children. A Mystery Play.** Longmans, Green & Co. $1.75.

This very beautiful book is not the Mystery Play itself, but photographs of the characters and some of the scenes. One wonders how many in these days know anything about Christiana and her following of her husband Christian in pilgrimage to the Celestial City. The pictures are exceptionally good, but it seems a pity that the text of the Mystery was not given also, if only to make the pictures more intelligible. However we are thankful for the book as it is, for certainly it is a very desirable possession.

**Religion and Morality.** By the Bishop of Winchester. Longmans. 20 cents.

Only 31 pages, but holding more than many flatulent volumes. The tone of it may be gathered from these last sentences, but the whole content is well worth assimilation: "Religion and morality, which are really one, are, if separately regarded, necessary to one another. Religion gives to morality its authority and its dignity. Morality secures to religion its sanity and sincerity. The secret of religion is the being of God; the secret of morality is the essential sonship of man!"

**Fundamentals of the Religious State.** S. C. Hughson, Chaplain General of St. Mary's, New York, Priest of the Order of the Holy Cross. Longmans, Green & Co. $1.60 net.

Intended as a guide to "The Religious," i. e., those living in community, under special vows but within the Episcopal Church, this book cannot be of general interest. Nor does the present writer possess the knowledge or the experience that could justify criticism of such a book.

## THE CHURCH DIVINITY SCHOOL OF THE PACIFIC.

The Church Divinity School of the Pacific is located at San Francisco. It was founded twenty-one years ago by Bishop Nichols and has over sixty Alumni, working in fifteen fields at home and abroad.

During the present year there are enrolled sixteen students representing Spokane, Olympia, Sacramento, California, San Joaquin, Los Angeles, New Mexico, Honolulu, China, Korea and Japan.

In addition to the usual Seminary courses there is opportunity to arrange for elective courses of advanced study at the University of California and Leland Stanford Jr. University, when desired.

The school is housed in the George Wm. Gibbs Memorial Hall in the Cathedral Close.

Guarding the time needed for studies and recreation, practical training in actual city work—San Francisco affording phases of educational and sociological, as well as missionary needs—and in country missionary work will be furnished.

Any inquiries touching the Divinity School can be addressed to the Vice-Dean, the Rev. Prof. J. O. Lincoln, 1051 Taylor street, San Francisco, Cal.

## DEACONESS TRAINING SCHOOL OF THE PACIFIC.

The Deaconess Training School of the Pacific is located at Berkeley, California. It was founded in 1907 to meet an immediate local need; but, although growing slowly, it has demonstrated that there is a place on the Pacific Coast for a training school for women workers in the Church as well as for those who are purposing to enter the ministry of Deaconesses. The School provides the regular courses in Biblical and other religious knowledge and training in the practical work of the ministry. Its location adjoining the University of California enables the School and its students to take advantage of the large library and lecture facilities of the University.

The School is now buying its own house (St. Margaret's) and has recently erected adjoining the school house a house for University women. At present twelve college students are rooming there and find a congenial home at the School. The Bishops of the VIII Province are the official "Visitors" of the School and the Bishop of California its President.

Information and circulars may be obtained from Deaconess Hodgkin, St. Margaret's House, 2629 Haste street, or from the Warden, the Rev. E. L. Parsons, 2532 Durant avenue, Berkeley, Cal.

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